THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XI.

(*Concluded from page* 243.)

But according to the answer of our Catechism now under consideration, not only is the use of graven images and sensible symbols of every kind prohibited in the service of God, but we are forbidden to worship him "in any other way not appointed in his word." I will shortly notice a few of these *other* forbidden ways; and I solicit a particular attention to what I shall offer on this part of the answer before us, because I believe that you whom I address are in far less danger of transgressing the divine precept by the formal use of *images*, or visible symbols, than of violating it in some of the methods, or instances, now to be specified.

1. We are forbidden by the manifest scope of the second commandment to form, even in our minds, any fanciful representation of the great and invisible Jehovah. The human fancy is exceedingly prone to create forms or phantasms of its own; and it certainly requires some care and effort, to restrain it in religious worship, from framing some image or picture of the unseen Deity; to abstract the mind from every sensible or imaginary object; to set God alone before it, and to fill it with deep awe and solemn reverence for that pure, glorious, spiritual, and infinite Being, to whom all our prayers and praises, in order to be acceptable, must be addressed. The duty here stated is clearly implied, or rather explicitly enjoined, by our Saviour, where he says (John iv. 24,) "God is a Spirit, and they that worship him must worship him in spirit and in truth." Many, my dear youth, very many, it is to be feared, transgress the second commandment, in the way to which this particular points your attention.

2. What is called in holy Scripture "will worship," is forbidden by the spirit of the second commandment. By will worship, we are to understand every thing in religion which, not being prescribed in the revealed will of God, has no higher or better origin than the will, invention, or device of man. The sinfulness of this will worship consists in its carrying with it an arrogant implication that the Creator's requisitions, made known in his written word, are imperfect and defective, and need to be amended or supplied by the creature's wisdom, contrivance, or prescription. Thus in some churches called Christian, the sacraments of the New Testament—Baptism and the Lord's Supper—are not administered agreeably to the divine

institution, by simply washing with water in the name of the sacred Three, and by giving and receiving common bread and wine as the memorials of the death and sacrifice of Christ, but with several vain appendages, which are entirely the unauthorized devices and additions of men. Under this head, also, must be ranked a multitude of superstitions, and profane rites and practices; such as endeavouring to unveil future events by applying to fortune tellers, or prognosticators; using unlawful means to prevent or cure diseases, or to obtain an object of any kind, though lawful and desirable in itself; "simony and sacrilege; all neglect, contempt, hindering and opposing the worship and ordinances which God hath appointed."*

Certain false appearances of religion, likewise, belong to the class of errors and evils that fall under this particular. When the minds of men become greatly excited by religious considerations, without being suitably enlightened and guarded, they are exceedingly prone to prescribe, both for themselves and others, some extraordinary religious services, or peculiar austerities, or a devotion of their time and property to what they consider sacred uses, which are not required, nor in the least degree countenanced, in the Scriptures of truth. From this root, the whole system of Monkery and Celibacy, with all their attendant follies, impositions, and unnumbered mischiefs of various kinds, have sprung up and been nourished; and to the very same origin may be traced the unhappy and reproachful extravagances, which have been witnessed in some revivals, or supposed revivals of religion, in our own country. A blind, heated, rash, and misguided zeal, has, in various ways, done incalculable injury to the cause of genuine vital piety. We should see to it therefore that we have a plain scriptural warrant for every religious act, duty, or service, that we either attempt ourselves, or enjoin on others. Without this, whatever show there may be of unusual sanctity, or holy ardour, the issue will always be unhappy. The sin of will worship is committed, and the consequences will, in the end, be unfavourable to pure and undefiled religion.

3. Those who altogether neglect publick worship, or at any time unnecessarily absent themselves from it, or who disregard any of the ordinances or duties which God has appointed or commanded; and those also who pretend that they can serve him more advantageously in some other way devised and adopted by themselves, must be considered as grossly violating the command before us. "This precept is also transgressed by not attending on the ordinances of God with that holy, humble, and becoming frame of spirit, that the solemnity of the duties themselves, or the authority of God enjoining, or the advantages which we may expect to receive by them, call for. When we do not seriously think what we are going about, before we engage in holy duties, or watch over our own hearts and affections, or else worship God in a careless and indifferent manner; in which case we may be said 'to draw nigh to him with our lips, while our hearts are far from him.'"*

Let us now consider "*the reasons annexed to the second commandment*," which, according to our catechism, are—"*God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*" This is to be considered as the exposition of the words in the sacred text—"For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth ge-

* Larger Catechism

* Ridgley.

neration of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Formal reasons, it may be observed, are annexed only to this, and the three following precepts of the decalogue. Of the three reasons conjoined with the commandment under consideration, *God's sovereignty over us*, is the first—This sovereignty is expressed in the sacred oracle by the words "I the Lord." The very term JEHOVAH, here translated LORD, denotes self-existence; and implies that the great and glorious Being to whom it refers is omnipotent or almighty, and the fountain or source from which all other beings derive their existence. This supremacy, the underived "I AM" here brings into view, as a reason why the command he delivers, relative to the exclusion of images in his worship, should receive the most careful and exact obedience. And surely this is reason enough. *Power*, among creatures, may indeed exist, without wisdom to direct it, or benevolence and goodness to influence its exercise. But we know it does not so exist, and I think it is inconceivable that it should thus exist, in the Supreme Being. It seems therefore to be taken for granted in the sacred Scriptures, that every intelligent being who has any knowledge of the true God, will know and understand that his almighty power will, and forever must be, righteously exercised. "Shall not the Judge of all the earth do right?" Hence appeals are made to this power, to silence all rebellion in the creature, and all questioning of any of his commands, ways, or doings. "It is somewhat remarkable," says an excellent writer, "that in the book of Job, composed on purpose to resolve some difficulties in providence, when God is brought in as speaking himself out of the whirlwind, he makes use of no other argument than his tremendous majesty and irresistible power!"* This then is the first reason annexed to the second commandment, that God "is sovereign Lord over us, and has a right to make what laws he pleases, about his own worship; and that we, as God's subjects, are bound to observe these laws, and to worship him no other way."†

The second reason annexed to this command is, God's "propriety in us"—Speaking, as it were, personally, to each individual of his chosen people, he says of himself, I am "thy God." Even among men, no right of exclusive property is considered more indisputable and valid, than that which we have to the productions of our own ingenuity and workmanship. But all mankind are "God's workmanship." They are, in a degree infinitely beyond what men can affirm of their sagacity and labour, the creatures, the products, of his power and skill. Yet the Lord Jehovah has claims on us as his peculiar property and possession, still stronger than those which he derives from creation. When by sin and rebellion, man had risen up against his Maker, alienated himself from his rightful owner and sovereign, and made himself over, as it were, to the enemy of both God and man, and deserved, as the just recompense of his enormous guilt, to be banished for ever from all good—God not only spared him, but provided redemption for him—Yes, my dear youth, and the price of redemption from our slavery to sin and Satan, and the incurred penalty of eternal death, was high indeed—too high for any created being to provide and pay. For "we were not redeemed with corruptible things as silver and gold—but with the precious blood of Christ, as of a lamb without blemish and without spot." Surely, when all this is considered, God's "proprie-

* Witherspoon. † Willison.

ty in us"—his exclusive right to us and all that we have and are—must be seen to furnish the strongest reason conceivable, for our conforming to that method of worshipping and serving him which he may choose to prescribe, and for our rejecting with abhorrence every mode which he has forbidden.

The third and last reason by which obedience to the second commandment is enforced is, "the zeal which God hath for his own worship"—"I the Lord thy God, am *a jealous God*, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Whenever the Deity, in condescension to human weakness, is pleased to speak to us "after the manner of men," we must be careful not to conceive of him as possessing any of the imperfections or passions of our nature. Thus, when it is said that he is "a jealous God," we are not to conceive of jealousy in him, as fully corresponding to that feeling, as it exists in the human mind. All that is meant is, that the Deity has a holy sensibility in regard to every thing which relates to his worship; which may be illustrated to us by the sensitiveness and vigilance which we witness in one of our kind, under the influence of jealousy in regard to purity and delicacy of conduct in one who is most beloved, and in whose affections no rival can be tolerated. Idolatry is often in Scripture represented as spiritual adultery; and those who indulge in it, or even lean toward it, as resembling those who are basely regardless of the marriage covenant.

As to God's visiting the iniquities of parents upon their children, unto the third and fourth generation of them that hate him, you must be careful to observe that the children thus visited, as well as their parents, are distinctly said to be those that *hate* God.—He never inflicts spiritual judgments on pious children for the sins of their wicked parents, or progenitors; although temporal calamities, such as disease, poverty and grief, are not unfrequently entailed on children by the vices of their parents. Yet even these calamities, if the children be pious, are always overruled for their eternal benefit. Now, it should be observed, that no *hater of God* ever is, or indeed can be, punished in this life, more severely than his own proper iniquities deserve; and if God, for wise and holy purposes, determines to punish wicked parents in this life *less* than their sins deserve, (reserving their full and more awful retribution for a future state,) and inflicts *greater* temporal sufferings on their offspring than they would otherwise endure, yet *unspeakably less*, after all, than their own proper iniquities deserve—is there any injustice in this? There is not the shadow of it. On the contrary, there is not only equity, but wisdom, and goodness too, in the dispensation. A solemn warning is held forth, both to parents and children, which may have, and is intended to have, a salutary influence, in preventing entirely the threatened evils. It is also worthy of special notice, how, in the midst of these fearful comminations, still "mercy rejoiceth against judgment." The threatened judgments extend only to the *third and fourth generations* of those who hate God; but mercy is promised to *thousands, both of generations and individuals*, of them that love the Lord and keep his commandments. Thus you see, dear youth, that your heavenly Father has set before you, all that is awful on the one hand, and all that is alluring on the other, to engage you most carefully to regard what he has required of you in this, and in all his other commandments. Meditate seriously, I beseech you,

both on the penalties and the promises here, and elsewhere, exhibited in God's holy word; and may his grace incline you to shun the evil, and choose the good, to the glory of his name and your own eternal welfare and happiness. Amen.

FOR THE CHRISTIAN ADVOCATE.

A CRITICAL EXPOSITION OF II. COR. xii. 16.

"But be it so: I was not burdensome to you—Nevertheless being crafty, I caught you with guile."

Only two general modes of interpretation can be consistently applied to this text. The one supposes it to contain the Apostle's own statement of the character of the measures he employed, and the general course of conduct he pursued, while labouring at Corinth. The other supposes that it is merely the quotation of the language of another. Between these two methods of interpretation, we think there can be but little difficulty in deciding which has the most legitimate claim to a correct exhibition of the meaning of the text. For, though it has been frequently cited and applied as though the first of these were the only method of interpreting it, it will be no difficult matter to show, that such interpretation must necessarily attribute to the Apostle the exercise of a disposition with which the religion that he professed, and of which he was so distinguished an advocate, proclaims a constant and eternal warfare; and charge him with the employment of measures for the propagation of truth, which are not only unsanctioned by the word of God, but contrary to its whole spirit and tenor; and such as the Apostle himself in other places censures and disclaims.

For, supposing the Apostle to speak in his proper person, we must either admit the full and usual meaning of the words "craftiness and guile," and thus directly charge him with *deceit* and *fraud;* or by some attempt to abate the meaning of the words, soften the charge against him.

Schleusner seems to lend his authority to countenance such a softening of the words "πανουργος" and "δολος." He translates the text "Existens callidus, prudentiâ vos cepi." Being skilful, I caught you by my prudence or wisdom.

But, hazardous as it may seem to enter the lists against so distinguished a lexicographer, we must contend that his translation is inadmissible, because it assigns a meaning to πανουργος and δολος, which their universal use will not justify; and that, whatever may be our ultimate view of the sentiment conveyed in the text, these words must be understood in the full latitude of the ideas expressed by the English terms "*crafty*" and "*guile.*"

The most correct and satisfactory mode of determining the "usus loquendi" of the writers of the New Testament, in respect either to words or phrases, is by a comparison of them, with themselves. Much collateral aid may be derived from the judicious use of contemporary classical authors; particularly in giving definiteness to the meaning of words and phrases that are but once used in the New Testament. But where a word is frequently used by the sacred penmen, its meaning should be sought from a careful comparison of the several places where it is found. And when a word is thus found, in all the instances of its use, to express uniformly one and the same idea, no contrary or opposing signification, borrowed from the use of the same word by classical authors, should be assigned to it. We will now apply this canon of sacred criticism to the text before us.

Πανουργος is an απαξ λεγομενον. But its corresponding substantive πανουργια, is several times used in

the New Testament, and from the use of this kindred word we may ascertain the definite meaning of the one in question. The mere citation of the passages where it is found, will be sufficient to show its ordinary acceptation.

The Evangelist Luke, speaking of the spies who had been sent forth to watch our Saviour's words and tempt him to some unwary speech, from which they might frame an accusation against him to the Governor, says, "But he perceived their *craftiness*."

And the Apostle Paul, speaking of the politic plans and counsels of that earthly wisdom which is foolishness with God, says "He taketh the wise in their own *craftiness*—" a quotation from Job, where the original word translated by Paul, πανουργια, is ערמה, a derivative from ערום, the word used in Genesis to denote the subtlety which the serpent employed to ensnare the innocency of our first parents.

In this same epistle to the Corinthians the Apostle expresses his fears "lest as the serpent beguiled Eve through his *subtlety*, so should their minds be corrupted from the simplicity which is in Christ."

And in writing to the Ephesians, he charges them "to be no more children tossed to and fro and carried along with every wind of doctrine, and cunning *craftiness* of men whereby they lie in wait to deceive."

These are all the passages (except one which I shall presently quote), in which the word πανουργια is found; and from these it is evident that it is used in the New Testament only in a superlatively bad sense.

It is applied to the subtlety of the serpent, which introduced sin into our world, defaced the moral beauty of this lower creation, and brought upon it that overwhelming tide of misery that for 6000 years has swept over it; to the designing crafty disposition of those men who seek by circumvention and fraud, to remove every obstacle which opposes their own selfish views of aggrandizement; and to the still darker disposition of those tempters of innocence, those crafty corrupters of simplicity of doctrine and of life,—demons whom Satan himself might blush to own as his children,—who, from the mere malignity of their hearts, seek to deceive the unwary to their everlasting destruction. In what philological alembic this word can be distilled and refined, until a good meaning is extracted from it, I know not.

Aristotle defines πανουργια to be "'οδεινοτης ουκ επαινετη"—a cunning not commendable.

But allowing that this word, in its primary acceptation, expresses only that high degree of penetration and skill, that capacity for *every work*, which when regulated and moulded by virtue, assumes the form of consummate prudence or wisdom, but when under the influence of selfishness, degenerates into low and artful cunning; we contend that its connexion with δολος in the passage before us necessarily limits it to the latter signification. "Being crafty I caught you with guile" (δολῳ). This word uniformly, in profane as well as sacred authors, is used to express that culpable deceit, fraud, or stratagem with which men so frequently attempt to cover, as with a veil, their hidden purposes of iniquity, that they may successfully impose on the credulity and unsuspecting innocence of their fellow men. It is the white-wash of the sepulchre, that within is full of dead men's bones and all manner of uncleanness. And as deceit enters so largely into the composition of our fallen nature, and is one of the most common of the Proteus forms which vice assumes, or rather which appears as a prominent and inseparable feature of vice in every form—hence δολος is frequently used to denote iniquity in general. And its opposite

απλοτης or simplicity, is used as synonymous with ακακια, to express freedom from all iniquity, or purity of mind and purpose.

Schleusner, (as has been already remarked,) translated δολος by "prudentiâ," and refers to several classical authorities, in support of this translation. Though we do not admit the correctness of this mode of appeal, except as an ultimatum, in cases where Scripture throws no light; yet even classical usage will not support his translation of this word.

The very passages to which he refers, as far as I have been able to consult them, are the very ones which I should have adduced in confirmation of an opposite meaning. He refers, for example, to the following passage in Æschylus's Tragedy of the Seven before Thebes; where Eteocles after exhorting his companions to courage, adds

"Σκοπους δε καγω και κατοπτηρας στρατου
Επεμψα, τους πεποιθα μη ματαν ὁδω,
Και τωνδ' ακουσας, ουτε μη ληφθῃ δολῳ."

"And I also have sent scouts and spies of the opposing army, of whose knowledge of the way I entertain no doubt; and from their report I am persuaded that I shall not be ensnared by the *guile* of the enemy."

To give to δολος in this place any other signification than that of *craftiness* or *guile* would destroy all the meaning of the passage. And I have not been able to find a single instance of the use of this word by any Greek author, where it can by any ingenuity of distortion be made to convey any other idea.

By the writers of the Septuagint, it is used as the translation of the two synonymous Hebrew words רמיה and מרמה, both of which primarily signify deceit and are sometimes usurped in a secondary sense, as generic terms for the whole of vice or iniquity.

In the New Testament it is found ten times; and in what sense, may be learned from the following examples of its use. By Matthew and Mark it is applied to the insidious measures which the chief priests, and scribes and elders of the people devised, for the capture and destruction of our Saviour: "And they consulted how they might take Jesus by *subtlety* and kill him." "And the chief priests and scribes sought how they might take him by *craft* and put him to death."

It is classed by our Saviour himself with the other proceeds from the natural heart, which defile the man and render him loathsome and abominable, in the sight of Him who is holiness and truth. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murder, theft, covetousness, wickedness, *deceit*." It was said by the same divine personage in praise of Nathanael, that he was "an Israelite indeed in whom was no *guile*."

When the Apostle Paul would convey a severe and pointed reproof to Elymas the sorcerer, who had withstood him, and sought to turn Sergius Paulus, the pro-consul of Cyprus, from the faith, he says, "O full of all *subtlety* and all mischief, thou child of the devil &c."

The Gentiles, who are all under sin, are said to be "full of envy, murder, debate, *deceit*."

In these and all the other passages in the New Testament, where the word δολος is found, from the connexion in which it stands, and the subjects to which it is applied, its meaning is clear and undoubted. It means something as opposite to that prudence which enables a man to "behave himself wisely in a perfect way," as darkness is to light; something as far removed from it, as evil thoughts are from good thoughts, covetousness from liberality, theft from honesty, adultery from chastity, or murder from innocency. It is a word unknown in the Christian vocabulary, except to be branded with the mark of re-

probation. By what principles of criticism then, after finding it in ten different places, standing in this unequivocal connexion with the deeds of darkness and corruption, are we authorized to say, as Schleusner does, that in this instance it is used in a *catachrestical* sense, to denote a commendable disposition, a Christian virtue—A strange *catachresis!* A *stretching*, that turns its object inside out. If such a system of *catachrestical* interpretation were applied to the other parts of the Bible, we might convert a prohibition of murder, into a command to slay all we should meet, and make every precept and doctrine mean something directly contrary to the idea which the words in which they are couched would convey, when taken in their ordinary acceptation.

Whether we consider the text then as the personal declaration of the apostle, or the quotation of the language of another, the words πανουργος and δολος must be understood according to their usual, and in the sacred Scriptures their only use,—the one to express the artful, crafty disposition of the man,—the other, the fraud and guile which this disposition qualified and prompted him to practise.

Against the interpretation which, with this necessary view of the words, supposes the text to contain the apostle's own language, arguments without end might be urged; and it is only strange that any one, with the Bible in his hands, and a disposition to compare Scripture with Scripture, should ever have stumbled on it.

1. For no view of this passage as containing the apostle's own words, possesses any manner of congruity with the general argument of that part of the epistle in which it is found,—or with the scope of the immediate context. In the preceding verses the apostle asserts that he had wrought among the Corinthians the same signs of an apostle as in other churches,—that they had witnessed the same miraculous attestation of his divine appointment in the signs and wonders, and mighty deeds which attended his presence among them,—and that they were in no respect, in which he had any agency, inferior to other churches,—except that he himself was not burdensome to them. For this wrong he asks their forgiveness, and then adds—"Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." Suppose him then to have in view an objection to this declaration of his disinterestedness, which had been, or might be made, by some of his calumniating enemies, who at this time formed a numerous and influential party in the Corinthian church —"But be it so: *I* was not burdensome to you, but being crafty I caught you with guile:"—i. e. will any of you say—"Be it so—we acknowledge that *you* exacted from us no pecuniary contributions while you were with us—but you craftily obtained, through the instrumentality of others, those temporal supplies which you pretended not to seek and to be unwilling to receive." This objection he answers by a plain appeal to facts, which must have been yet fresh in their remembrance. "Did I make a gain of you by any of them whom I sent unto you? I desired Titus and with him I sent a brother—did Titus make a gain of you? Walked we not in the same spirit—walked we not in the same steps?" This is the evident sense of the passage, and it is a clear and consistent one. But if we suppose the 16th verse to contain the apostle's boast, either of his wisdom or his guile, not only is the phrase εστω δε at the com-

mencement of it without meaning, but the whole verse has no connexion with the apostle's previous declaration of his disinterestedness, or his subsequent appeal to the fact that Titus and the others whom he had sent were equally disinterested.

2. Any interpretation of this text which regards it as exhibiting the words of the apostle, speaking in propria persona, might also be confuted by his own declaration contained in another part of this same epistle. "Therefore seeing we have obtained this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in *craftiness*, (εν πανουργια,) nor handling the word of God *deceitfully* (δολουντες τον λογον του θεου) —but by manifestation of the *truth* commending ourselves to every man's conscience in the sight of God."—Πανουργια and δολουντες are cognates of πανουργος and δολος, and whatever meaning we assign to one must necessarily determine the meaning of the other.

If the text under discussion therefore contain the apostle's own words, here is a plain and irreconcileable contradiction between two parts of the same epistle. If we suppose the apostle to have been destitute of sincerity, one would have thought that the keen penetration which qualified him for success in crafty scheming, would have preserved him at least from contradicting himself in the same letter. And writing to the Thessalonians, he says—"Our exhortation was not of *guile*," and he denounces a curse on those who use feigned words.

3. But were this view of the text encumbered by no philological difficulties, and its incorrectness demonstrable by no external evidence, still it would carry with it its own refutation in the moral obliquity involved in it. We have seen that the words πανουργος and δολος must be understood according to their usual sense—which is expressed with sufficient correctness by "crafty" and "guile." The interpretation of the text as the personal declaration of Paul, must therefore attribute to him a disposition and course of conduct with which the religion of the Gospel holds no fellowship, makes no compromise. The distinguishing characteristic of the Christian religion, that which gives it a marked and peculiar pre-eminence over every other system of belief, which the reason of man has either originated or compiled from the scattered leaves of tradition, is the simplicity which pervades it throughout; which is seen alike in its doctrines, in the facts in which those doctrines are embodied, and in the means developed for its propagation. And the Bible does not merely hold up to the admiration of man a picture of moral excellence, and enjoin on his conscience the personal transcription of its features, but at the same time contains within itself a system of truth, which is calculated to mould the character into the form and beauty which it recommends. Thus he who has felt the power of the religion of the Bible, while acting under the influence of its principles, loses all motive to deception in any of the multiplied forms which it assumes. He can have no motive to hypocrisy towards God, for by the very supposition of his character he is sincere in his devotion and worship; nor to self-deception, for it is essential, not only to the growth and perfection, but to the very existence of his Christian character, that he should bear the pure and searching light of God's holy law into the inmost recesses of his heart, and become familiarly acquainted with his secret springs of action, and the ultimate objects around which the tendrils of his affections entwine themselves. Nor has he any inducement to practise deception on others for selfish purposes,

for his heart overflows with a benevolence as expansive as his knowledge of the universe, to which he stands related.

But may not this very benevolence lead him to practise deception on others, for the promotion of their own good; and as the character of an action in morals, is determined by the motive of the agent, may not the use of deceit be lawful, when the intention is thus laudable and benevolent? Here lies the full force of the only shadow of an argument that can be urged in favour of the use of any species of deception. And here the discussion assumes the form of the general question, whether any course of conduct which God has forbidden, can be justified by our own views of propriety or policy? whether any art of man can convert the wan and haggard features of vice, into the soft and heavenly lineaments of virtue; or whether the characteristics and tendencies of each, are not so indelibly fixed in the nature of things and the constitution of the moral universe, as to be incapable of any interchange with each other? Were we able to discern all the relations and tendencies of any one act or course of action, could we see through the whole moral universe as it now exists, and look onward and onward, and calculate with infallible precision what would be the effect of any particular course of conduct on ourselves and others, in ages yet to come, then indeed utility might safely be made the test of virtue, and any action performed with the sincere design of promoting the general good would be virtuous. For, were we endowed with such an intuitive and infallible perception of the present and future tendencies of all our actions, both on this and every other system implicated in it, any written instruction or law from a superior, would of course be useless; and in such a case, we can conceive of no other obligation that would lie upon us to follow or avoid any course of conduct, except as it enhanced or diminished the publick good; and an intention to fulfil that obligation, would breathe virtue into every act which it inspired. But it is plain that such a comprehensive reach of intellect as this, belongs only to omniscience. From the limited nature of our faculties we are incapable of discovering, by the unaided light of reason, all the results of any action. And even within the limited circle of observation where human reason can push her inquiries with success, the tendencies of any action which meets her eye, are far from affording an infallible criterion of the moral character of that action. For such is the disorder which sin has introduced into our world, that the natural tendencies of things are often interrupted; so that actions which are manifestly vicious, often impart pleasure to the agent, and appear to promote the good of others.

A law therefore, the necessity of which was founded in our ignorance, has been given, which claims to be an infallible guide of our lives, an unerring rule of our actions, a spotless standard of perfection. And we are assured that an unwavering obedience to its counsels and requisitions, is connected with the highest happiness of which man is capable. In fixing the terms of his law, and defining the bounds of human conduct, God doubtless consulted the general good; and He is infinitely better qualified to judge of the good or bad effects of any course of conduct, both now and in its final issue, than we can possibly be. To advocate or practise any thing which he has forbidden, on the ground of expediency, is nothing less than an impeachment of the divine wisdom or goodness. And to act contrary to his law, even with the purest intention of doing good, is to shut our eyes to the full effulgence of omniscience *revealed*,

and to walk by the glimmering taper light of our own wisdom.

If the use of guile therefore be forbidden by the law of God, goodness of intention in reference to its supposed utility, cannot justify it. And surely it needs no long array of texts to prove that it is thus forbidden, or they might be easily produced.—Two shall suffice—Of those who are without fault before the throne of God it is said "And in their lips was found no guile" (δολος).—And of Christ, the bright examplar of the Christian, in whose life are embodied all the purity and holiness of religion,—it is said "he died for us, leaving us an example, that ye should walk in his steps, who did no sin, neither was guile (δολος) found in his mouth."

To justify the use of guile for any purpose whatever, must therefore lead to the full adoption of what the Apostle Paul has pronounced a damnable maxim. "We may do evil that good may come."

And to attempt by deception, even in its mildest forms, to practise on the hopes or fears of men in things which relate to their eternal interest, is an attempt to commingle the principles of the kingdoms of Christ and of Satan, to improve the contrivance of Infinite Wisdom for the renovation of our world, by adding to it the mechanism of human invention—to temper the sword of the Spirit in the unhallowed fires of earth, that it may possess a more keen and etherial edge. It is a manifestation of our opinion of the weakness of our cause, or of our distrust of God. Surely he is able to bless the simple and sincere exhibition of his own truth, which he has ordained as the only means of salvation; and for man to attempt to add to the means which he has established, betrays consummate folly, as well as presumption and wickedness.

Such being the moral tendency of this interpretation of the text, it must be a wildly erroneous one; and we are compelled to adopt the only other one of which it admits, that which supposes the Apostle to quote the substance of an objection, which some of his calumniators had made to his disinterestedness.

This view of the text has already been shown to be consistent with the context; and it might also be shown that this is no unusual mode of speaking with the Apostle. But as we are shut up to this interpretation by the removal of the only other one of which the text admits, it needs no further defence.

A. B. D.

Princeton, June, 1829.

SELECTIONS FROM DRELINCOURT'S COMPEND OF CONTROVERSIES.

(*Continued from p.* 246.)

Article III.

THE ROMAN CHURCH TEACHES, that the holy Scripture is obscure. Bellarmine de Verb. Dei. l. iii. c. 1. Charron, Truth, iii. c. 3. Coton, l. ii. c. 19. Baile, Treatise, i.

LET US HEAR THE SCRIPTURES: Psal. xviii. 9 [xix. 8.] "The judgments [*justices*] of the Lord are right, rejoicing (our) hearts; the commandment of the Lord is clear, enlightening the eyes."*—

* The word, rendered by the Louvain doctors and the Lat. Vul. *justices*, or righteousnesses, is פקודי from פקד, he visited; rendered by Ainsworth, "visitations;" by the LXX. δικαιωματα, from whence the Louvain interpretation. "The root *pakad*," says Robertson, "doth also signify, 'he cared for'—because that which a man visiteth often, he careth much for; also, 'he commanded,' as if in visiting he required somewhat of him whom he did visit; and hence, 'he required, desired'—also, 'he gave the charge of any thing to one, and his keeping or custody, he set over in charge, or in an office:' or 'he did deposit,' or lay any thing by one to keep. Hence is the noun pl. max. *pikkudim*, contracted, *pikkude*, statutes, commandments, as if things put into custody of one to be kept diligently, and to be taken account of, at every visit," &c. The word rendered "clear," is ברה *Barah*, clean, pure: ac-

Note. Those who accuse the Scriptures of obscurity, accuse it of falsehood; since it says respecting itself, not only that it is clear, but also that it enlightens.

Psal. cxviii. 105. [cxix. 105.] "Thy word is a lamp to my feet, and light to my paths." There is none, except those who turn their backs upon this lamp, that does not see the light.

2 Cor. iv. 3, 4. "But if our gospel be covered, it is covered from those who perish, in whom the God of this world has blinded their understandings, to wit, the unbelieving; that the light of the gospel of the glory of Christ, (who is the image of the invisible God,) may not irradiate them." *Note.*—However radiant the sun may be, the blind, and those who voluntarily shut their eyes, perceive not his light. So also, however clear the Scriptures may be on points necessary to salvation, the unbelieving are unable to comprehend them.

2 Pet. i. 19. "We have also the surer word of the prophets, to the which ye do well to attend, as to a candle which shines in a dark place, until the day begin to dawn, and the morning star arise in your hearts." If the word of the prophets be compared to a candle, what brightness, think you, must beam in the doctrine of the apostles?

Article IV.

THE ROMAN CHURCH TEACHES, that it does not belong to the people to read the holy Scripture. Index librorum prohibit. *Regula*, iv. Bellarmine de Verb. Dei. l. ii. c. 15.

LET US HEAR THE SCRIPTURES: John v. 39. "Enquire diligently of the Scriptures: for you think by these to have eternal life, and they bear testimony of me." *Note.*—Our Lord Jesus Christ speaks not only to the teachers, but also to the people; and exhorts them all, not only to read, but also to search and examine diligently the holy Scriptures.

Deut. vi. 7—9. "These words which I command thee this day shall be in thy heart; and thou shalt rehearse them to thy children, and shalt think of them when thou remainest in thy house, and when thou walkest in the way; when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thy hands, and they shall be, and shall be moved* between thine eyes. Also thou shalt write them upon the entrances of thy house, and on thy gates." *Note.* God commands all the people to write his word on their garments, houses and gates, that persons of every description might read it. It would have been an astonishing thing in Israel to forbid the reading of the books of Moses.

Isaiah xxxiv. 16. "Search diligently in the book of the Lord, and read." *Note.* The prophet addresses his proposal to all the people of the earth, as it appears from the beginning of the chapter.

Luke xi. 28. "Blessed are they who hear the word of God and keep it." If there be any blessedness in *hearing* the word of God, there can be no less in *reading* it. If Jesus Christ and his apostles were on earth, men and women would hear their preachings. Why then hinder them from reading them?

2 Pet. i. 19. "We have also the surer word of the prophets, to the which ye do well to attend." *Note.* St. Peter praised those who read

cording to the LXX. τηλαυγες, bright, shining afar; hence the "clair" of the Louvain version, through the Lat. Vul.—TR.

* The Latin Vulgate reads "erunt et movebuntur;" the Louvain Bible, "seront et se mouveront;" not unlikely, as Grotius hints, the Lat. Vul. might originally follow the LXX. who have here, στται ασαλευτον, "it shall be unshaken, or immoveable," and might therefore read "*non* movebuntur." But however this may be, it is clear, that the Latin Vulgate neither renders the original Hebrew, nor gives good sense.—TR.

the prophets, and his pretended successor blames those who read the evangelists!

Deut. xvii. 18, 19. "When the king shall be established in the throne of his kingdom, he shall write for himself the Deuteronomy of this law in a book, taking the copy of the Levitical priests, which he shall have with him, and shall read it all the days of his life." *Note.* Kings behoved not to be haughty to the priests. God obliges them to read all the days of their life, the ordinances of the King of kings.

Josh. i. 8. "Let not the volume of this law depart from thy mouth; but thou shalt meditate therein day and night, that thou mayest take heed and do according to all that is written therein." Reader, see here a general of the army obliged by an express commandment, to read and meditate upon the holy Scriptures.

Acts viii. 27, 28. "Behold an Ethiopian man, a eunuch, of great authority and power under Candace, queen of the Ethiopians, who had the charge of all her treasures, and who had come to worship at Jerusalem; and was returning, being seated in his chariot, and was reading the prophet Esaias." If this distinguished person read before he was a Christian, I think that when he became a Christian he would read still more frequently. If he read the prophets when he did not understand them, it is very likely that he read them still more carefully, when he did understand them. Meanwhile, he was not an ecclesiastic, but a superintendant of the revenues.

Ibid. xvii. 11. "Now these were nobler than they who were in Thessalonica, who received the word with all readiness, daily searching the Scriptures to know if it were so." Let the nobles who would dispense with reading the Scripture, learn their lesson here.

2 Tim. iii. 15. "Thou hast known from thy childhood the holy writings." Reader, see here a child exercised in the sacred writings, and now-a-days men grow old without knowing any thing about them!

Take notice that the apostle Paul addresses the greater part of his epistles, not to priests, or to bishops only, but in a general manner, "To the churches of God, to the sanctified in Jesus Christ, and to all who call upon the name of our Lord Jesus Christ." See Rom. i. 7. 1 Cor. i. 2. 2 Cor. i. 1. Gal. i. 2. Eph. i. 1. &c.

And to show clearly that he wrote to the people as well as to the pastors, he distinguishes them in his epistle to the Philippians, c. i. 1. "Paul and Timotheus, servants of Jesus Christ, to all the saints in Jesus Christ, who are in Philippi, with the bishops and deacons."

In the same manner St. James addresses his epistle, (i. 1.) "to the twelve tribes that are dispersed."

And so Peter addresses his first epistle; (i. 1.) "to the strangers scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia."

His second epistle is still more general, "Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained like faith with us, through the righteousness of our God and Saviour, Jesus Christ." c. i. 1.

What appearance is there in all this of hindering faithful persons from reading the epistles, which are addressed to them?

St. John writes "To fathers, young men, and children," that people of all ages might be obliged to read his epistle.

And he even writes in particular "to the elect lady and to her children," 2 John 1. Now I do not think that this excellent and virtuous woman would scruple to read in her family the letter which St. John wrote to her; but the bigots

of the present day would make a point of conscience of it.

Add to this that the Apostles have formally commanded their epistles to be read.

Col. iv. 16. "When this epistle shall have been read by you, cause it also to be read in the church of the Laodiceans, and read ye also that which is from the Laodiceans." Note, St. Paul speaks not of an epistle which he had written to the Laodiceans, as cardinal Baronius has well remarked after St. Chrysostom and Theodoret, in his Annals, A.D. 60. sec. 13.

1 Thess. v. 27. "I adjure you by the Lord, that this epistle be read to all the holy brethren." But in this miserable age, they wrest these divine epistles from the people, while they permit them the reading of obscene books, and bawdy songs.

Rev. i. 3. "Blessed is he that reads, and that hears the words of this prophecy, and keeps the things which are written therein." If the spirit of God call those blessed who read the Apocalypse, which is the most difficult book of Scripture, how blessed ought we to deem those who read the gospels and the epistles of the apostles, which contain many things familiar and easy to be understood? Then wretched are the people of the Roman church, who are deprived of so great a consolation!

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from p. 257.*)

Liverpool,
Monday, May 26, 1828.

Yesterday evening I visited the church in which the pupils of the Asylum for the Blind worship. The service commenced, as do all the publick religious exercises in the afternoon at Liverpool, at six o'clock, P. M. I paid one shilling at the door for admission, to a man posted there to receive it, who afterwards conducted me to a good seat. Though there is no *actual* demand made for entrance money, yet it is expected from every stranger, and there is a printed notice on the door for this purpose. The services were, of course, after the form of the church of England. The chaunts were by the blind pupils: the voice of *Rebecca*, one of the most intelligent blind girls, was harmonious indeed; and when they all pronounced the frequent *Amen*, which they rather sung than spoke, the effect on the feelings was exceedingly touching. The musical performances of the pupils are perhaps more remarkable than their skill in the mechanick arts: they play on the organ or piano some of the most difficult and complex pieces of musick, without omitting a word or making a false note. At the Asylum we saw, yesterday, their Musick Hall, which is well furnished with an organ and numerous pianos, and on which they practise a good deal. The sermon was not much; but I left the church highly gratified, if not much instructed. This morning I went with Mr. B., to whom I had letters, and who has been exceedingly attentive and kind, to see an annual exhibition of the flowers in bloom at this season. The company collected on this occasion was numerous and well dressed, though it poured down torrents of rain. This exhibition gave me an opportunity of seeing a good deal of the female fashion, and manners of the place. Except a few *ultras*, who wore long-tailed cloth riding habits, round hats and jockey whips, you would not have been able to distinguish the company from a collection of American ladies and gentlemen. The flowers and fruits exhibited were numerous and in a

high state of perfection, though arranged without any regard to neatness, taste, or effect.

In the afternoon, that is at six o'clock, I dined with Mr. B., and for the first time sat down to a private dinner, served in a fine English style. A number of ladies were present: the entertainment was rich and profuse: excepting however in some little *niceties*, you might have supposed yourself at an entertainment in a gentleman's house in Philadelphia. I will here take occasion to remark, that there is an openness and a cordiality about the English of both sexes, that is indescribably gratifying to a stranger. There was none of that stiffness, and reserve, and consequence, which I expected to find, from the few specimens of their character I had seen in America. The moment you are *fairly* introduced, all disagreeable restraint is removed, and you are at once at ease and almost at *home*. But to return to the dinner table—However much gratified with the hospitality of Mr. B., this entertainment convinces me that I can spend my time to more advantage than in feasting—four hours at least must be lost on such occasions.

I ought not to omit mentioning the Liverpool market, a place which no curious stranger should neglect to visit. The principal building is reckoned the largest structure under roof in the kingdom. It is divided into a number of avenues, extending from one end to the other, along which the various articles which form the merchandise of such a place, are arranged to the best possible advantage.

I expect to leave this town tomorrow, and I shall do it with regret. Though I visited many more publick places than I have described, yet I shall leave many interesting objects unexamined. But this is not all—The kindness and hospitality of a people always result in unpleasant feelings, when you part from them. Before I left home, I was told that I should find nothing here, that ought to detain me an hour; and had I followed my instructions on this subject I should have been deprived of much substantial information, and much rational pleasure.

Tuesday, 27th.—This has perhaps been one of the most pleasant days of my life. I left Liverpool in the steam-boat for Eastham, in company with three of my American friends, Mr. S. Dr. G. and Mr. R. On landing, we took the *inside* of a coach, which was to convey us to Chester. There were twelve *outside* passengers. The first thing that struck all as new, was the genteel appearance of the coachman, a tall, stout, and healthy looking Englishman. The road, which was excellent, passed through one of the most rich and cultivated countries I had ever seen. The thorn hedges in bloom, crossing the country in every direction—the neat farm-houses—sloping, even hills, and winding rivulets and canals, filled me with delight. The Duke of Bridgewater's canal also crossed the road, and was to me an interesting object, on account of its famous tunnel, at some distance from this place. We arrived at Chester, which you know is the capital of Cheshire, so noted for its cheese, in about an hour. This town is one of the most ancient in the kingdom, and I think, excepting York, is the only town surrounded by a wall. This wall in many places is still perfect, and the inhabitants promenade on the top. The river Dee, famous for its fine salmon, passes through the suburbs of the town: the river, however, would only be called a creek in America. We visited the cathedral in this place, and as it was the first old building any of us had seen, we were all struck with wonder and delight, particularly

by a Saxon *arch*, eleven hundred years old, under which we passed. The coffin of Hugh Lupus, in the chapter-house, and the tomb of Henry IV. emperor of Germany, were shown us. I was also interested at seeing a cenotaph on the wall, to the memory of Dr. William Smith, the translator of Zenophon, Thucydides, and some other works. The monument is of white marble, and represents a female figure weeping over an urn. Some parts of this old church have been lately repaired, but many more are in hopeless ruins, particularly the old cloisters. It is impossible for me to convey to another the feelings I experienced, when pacing the same pavements and viewing the same objects, that were seen and paced by the ancient pious and superstitious dead. I here first distinctly realized what was meant by ivied walls, dilapidated towers, stones discoloured and grey with time, and mouldering ruins exposed for ages to the weather. By the way, when you first look at such ruins, you can scarcely persuade yourself that they have not been exposed to the fire, so black and sombre do they seem. From the little specimen of antiquity in architecture which I have seen in this old place, I must say that the ruins of an abbey appear vastly more interesting on the pages of Irving and others, than they do in reality. Yet do not understand me to undervalue these things—I can truly say with Johnson, "Far be from me and from my friends, such frigid philosophy as will conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue: that man is little to be envied, whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."

The town of Chester is also remarkable for many of its shops, which are in the *second* stories of the houses, and are so arranged as to afford a convenient covered walk, to all customers passing from one to the other.

About four miles from Chester is the seat of Lord Grosvenor, called Eaton Hall, a splendid mansion, built in the Gothic style, and which was the principal object of our visit. To us Americans, this residence of nobility was really overwhelming. The park, through which we rode to the palace, not only surprised us, by its great extent, but its high state of culture; every part of it seemed to have been beaten or rolled, and continually dressed, so as to present an even and smooth surface: here we saw hundreds of deer, reposing in the shade, or wandering near us carelessly over the lawn, or trooping across it, in silent herds at a distance. We now observed the Gothic turrets of the mansion rising above the tops of a grove of old oak trees, on the branches of which we soon heard the noisy clatter of a thousand rooks—birds with which the novelist always tenants his old ruins: they are here much prized by the nobility, though an American farmer would shoot them off his grounds, both from their appearance and their notes, as a parcel of worthless crows, which they certainly to an unscientific eye very much resemble. The housekeeper, who received us very courteously at the hall door, was a remarkably comely and well dressed female. She conducted us through all the rooms in the lower story, and then informed us that strangers never visited the other parts of the house. I can neither recollect, nor describe half that I saw of the interior of this place. The grand entrance hall, paved with variegated marble—the figures in armour in the niches—and several other appearances, were perfectly new and surprising; then the state chambers, the saloons, and library, &c. &c. were all magnificent in a high

degree. In this last place I was glad to see the works of our countryman, Irving. As the housekeeper conducted us over the building, and talked about the old earl, the countess, and lady Amelia, as she showed us their pictures, I realized some of the romantic scenes of Mrs. Radcliffe, which charmed my youthful imagination. We saw but a few pictures or statues in the apartments we examined, but this deficiency, if such it can be called, was made up by the splendid furniture, tastefully arranged in every room—magnificent sofas and eastern couches—chairs embossed with a profusion of gold, and tables and cabinets inlaid with pearl and ivory, were every where to be seen. I was also very much struck with the beauty of a number of large Gothic windows of stained glass, representing the ancestors of the family. The full length portraits of the present earl and lady Grosvenor, which are suspended in one of the rooms, were interesting. The countenance of his lordship is both intelligent and amiable, but that of Mrs. G. wants both of these expressions.

After writing our names in an album, and presenting the housekeeper with *a fee*, we explored the gardens, hot-houses, and pleasure-grounds. I cannot say I was much gratified with the prospects around the palace; the country is too level, and the monotony of view thus occasioned, though here and there interrupted by a few clusters of ancient oak, did not come up to the idea which I had formed of the magnificence of English park scenery. At the back of the hall there is an artificial lake of some extent, supplied with water from the Dee, on which we saw a small pleasure boat moored among the trees. The garden occupies several acres, is laid out with some taste, and contains much fine fruit. The hot-houses through which we passed, are kept, according to the gardener's account, always at a temperature over 100° F.; they appeared rich in exotic fruits and flowers.

As this is the first nobleman's seat I have visited, I have given you a more particular account of it, than I expect to trouble you with on any future similar occasion.

After dining at Chester, Messrs. R. and S. and myself took a post chaise for Manchester, leaving Dr. G. to visit his Irish friends, and then to join me in London. The country over which we rapidly passed was highly cultivated and picturesque, and we arrived at Manchester about 9 o'clock.

FOR THE CHRISTIAN ADVOCATE.

THE BEARING OF APOSTOLICAL PRINCIPLE AND PRACTICE ON ABSTINENCE FROM THE USE OF ARDENT SPIRITS; *an Essay on* 1 *Cor.* viii. 13. *By the President of the Young Men's Association of the City and County of Philadelphia, for the promotion of Temperance.*

An "offence," in Scripture language, is a moral stumbling-block. To "make another to offend," is to lay such a stumbling-block in his way—to advocate such principles, or to pursue such a line of conduct, as will lead him into sin. Our apostle affirms, "if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"—If an indulgence, though apparently innocent in itself, be the occasion of leading others into sinful and ruinous courses, it shall be instantly and forever disallowed.

The principle involved in the determination here expressed, might be legitimately applied to a great variety of cases. It would serve as a wand, to exhibit in their true deformity various practices, not now deemed improper by many, because not literally forbidden in Scripture.

But we must first ascertain the application of this principle made by the apostle in our text. The "meat" he speaks of is that which was eaten in the temples of idols. Parts of the animals were offered in sacrifice: the worshippers, in token of social friendship, ate the remainder in common, in certain apartments of the edifice. The more devout among the Christian party soon began to question the propriety of participating in these festivals.—But self-denial was not more palatable to loose professors then, than now. They could reason plausibly, and their arguments were like oil, to smooth the surface of a ruffled conscience. But the matter in dispute was referred to the apostle's decision. Let us examine the reasoning and refutation, in connexion.

1st *Argument. Professor.*—An idol has no real existence. We Christians, who do not believe in even the existence of those objects, cannot be chargeable with idolatry, when we eat a little meat in a temple!—v. 4—6.

Apostle.—If all had this disbelief in the existence of idols, the act of eating meat in an idol's temple might be a harmless indulgence; but the case is materially altered when we reflect, that many believe in the existence of idols, and regard them as proper objects of worship. These are seriously injured and hardened in idolatry, for they regard the act as an act of homage to the idol.—v. 7.

2d *Argument. Professor.*—The eating of meat is one of the innocent enjoyments afforded us by a beneficent Providence. To eat with thankfulness is not sinful—to abstain from eating is not meritorious. Persons may innocently deprive themselves of the enjoyment if they see fit; but let them not find fault with those whose principles are more Catholick, while their hearts are equally sincere.—v. 8.

Apostle.—But an act not improper in itself, may be sinful when done in peculiar circumstances. Beware lest this alleged Catholicism of yours "be a stumbling-block to them that are weak."—v. 9. Such persons entertaining a high respect for your superior attainments, and not comprehending fully your motives, are led into sinful excesses.—v. 10. Your superior attainments and influence, instead of ministering to the edification of others, is of ruinous tendency to your weak brethren. A compliance deemed innocent on your part, and perhaps even kindly in its design, is of serious detriment to those whose interests ought to lie near your heart;—v. 11—and because injurious to such, it is offensive to the Saviour.—v. 12. In view of these fatal results, there could be no doubt as to the path of duty, and ought to be no hesitation in pursuing it. Immediate and entire abstinence from the indulgence in question, is a dictate of the "new commandment."—v. 13.

As if to console them under this verdict, the apostle in the succeeding chapter unfolds at large his own unquestionable "rights." He had a right to the luxuries of life—v. 1—4: he had a right to a wife—v. 5—6: he had a right to an ample worldly maintenance—v. 7—14: but in view of the peculiarities of his situation, he chose to waive all those rights—v. 15. Nor in making this surrender of abstract rights was he influenced merely by an icy sense of duty: he even deemed it a privilege (v. 16) to imitate Him who "though he were in the form of God, and knew it to be his right to be on an equality with God, yet emptied himself" of his heavenly prerogatives, for the benefit of sinful men. He knew that more good would be accomplished by adapting himself to the characters and necessities of men, than by contending for abstract rights, and allowing himself in unnecessary indulgences—v. 19—22—and in view of the good to be effected, and of

the weight of glory to be acquired, he joyfully sacrificed all.—v. 23. Blessed apostle! How like his heavenly Master! How different from those professors who will abandon no gratification, but under the lash of literal duty and of positive statute!

One inquiry more needs to be answered, in order to present in full view the principle involved in the text. Why were any desirous to share in those festivals? Two reasons may be assigned. Men are naturally carnal. They love to "eat, and to drink, and to be merry," when an opportunity offers, and a plausible plea can be had for so doing. Hence the conclusiveness of arguments to their judgments, which would otherwise be regarded as destitute of force! But they had a better and more plausible reason for wishing to be present on such occasions: a reason which we wish to be distinctly noticed, not only as serving to palliate their conduct, but because we shall have occasion to advert to it again, as the most plausible plea for another indulgence, equally injurious to the interests of our fellow men. The plea is this—They had many heathen acquaintances and relatives, whose amity they were desirous to preserve. A refusal to eat with them on these publick occasions would be construed as unfriendly, and perhaps embitter the minds of many against the Christian system, as if it rendered its professors selfish and contracted in their feelings. This mistaken notion of friendship, probably prompted many to comply who were serious and well disposed. But the apostle corrects the misapprehension. The vital interests of our fellow men are too precious to be sacrificed on the altar of social intercourse. We are to "do good to all men as we have opportunity," to cultivate every kindly feeling, and to abound in every kindly action; but, as to things doubtful or of injurious tendency, our motto must be, "touch not, taste not, handle not."

We have thus made, as we believe, a literal exposition of the text. The application of the principle of the text, in the case referred to the apostle's decision, has, as we suppose, been fairly exhibited. The principle will equally apply to any other practice, however apparently harmless, which leads to similar evils. Such practices, not necessary, as are the occasion of leading others astray, ought, on the principle of our text, to be discontinued.

The reader is now prepared to investigate the bearing of the principle, on the use of ardent spirits.

We hear it alleged, that the use of ardent spirits is in itself a source of innocent enjoyment. A man may partake moderately without sin, or he may abstain. The assertion is perhaps admissible in the abstract, as it was admissible in the case already considered at large.—But at best, "all things which are lawful are not expedient," and we ought to inform ourselves of the influence of an act, before we form our judgment of even its lawfulness. Is not this daily use of ardent spirits at least the occasion of sin? Is it not a moral stumbling-block over which many fall? To vary a little the language of our apostle, "If any man SEE thee who art sober and reputable, partaking of ardent spirits, will he not be emboldened into habits of intemperance? Thus, through thy knowledge, thy superior habit of self command, will thy weak brother perish." This case and the one primarily alluded to in the text, appear to me to be precisely parallel; the principle involved in each is the same; the reasoning of the apostle applies equally to both. If the most ruinous consequences result from the moderate use of ardent spirits, the man of God ought to discontinue that use. If we even

admit the enjoyment to be an innocent one, and the individual himself to be in no danger personally, yet if it lead the weak and ignorant astray, and plunge them into the abyss of wretchedness, the man of benevolent feeling will dash the cup from his lips, and determine to drink no ardent spirits "while the world stands." I admit that persons may abuse even the necessaries of life; for abuses of this sort there is no help. We are not required, nor at liberty, to abstain from the necessaries of life. How far this plea of necessity will avail the "moderate drinker," is a point we propose to discuss in another part of this essay.

(To be continued.)

Extract from the Evangelical Church Journal published at Berlin.

We publish the following short article, to let our readers see how extensively the concerns of the Presbyterian Church attract attention, and with what interest they are viewed. The introductory and concluding paragraphs are full translations, from the distinguished German Journal from which we quote. The paragraphs numerically marked, are epitomized by the translator. The last paragraph shows how important is the example of the American churches, to evince to the world that religious establishments are so far from being necessary, that they are really and highly injurious to vital piety.

Intelligence.—The General Assembly convened in Philadelphia—1828.

"The General Assembly of the Presbyterian Church met in the city of Philadelphia. The report on the state of religion published by order of the highest authority of the Presbyterian Church in North America, and which appeared in the New York Observer of the 14th of June, evinces, that the spirit of evangelical piety, animates not only individuals and congregations, but likewise those men who are at the head of the church."

The Journal then proceeds to mention the principal facts contained in the report, as follows—

I. The sections destitute of the means of grace.—The prevailing errors and sins of the day; such as profane swearing, Sabbath breaking, intemperance, gambling,—and takes particular notice of the theatre, in a note on the margin, literally translated from the report.

II. Next the journal mentions, as contained in the report, the lukewarmness, formality and worldly-mindedness of professors.—The exercise of church discipline.—The neglect of attending on the preached gospel—of family worship—of parents in bringing up their children,—and the monthly concert of prayer.

III. Takes notice of the exertions that are made to distribute the Bible and religious tracts—in behalf of Sunday schools, missionary, colonization, and education societies—and the theological seminaries.

IV. Calls the attention of the reader to the revivals of religion—the prayer, fasting and humiliation seasons, as the means of promoting revivals—together with the happy results of revivals, and the number of congregations favoured with them.

V. The missionary cause among the heathen, the children that have been added to the church—the conversion of the converts in the prison of Wethersfield in Connecticut, and the circumstances connected with that revival.

VI. As connected with the report, it takes notice of the German Reformed Church, as deficient in ministers—and the exertions that are made to promote the welfare of that part of Zion—and then con-

cludes, with an admonition, to renewed efforts in the good cause of our Lord, and to growth in every Christian virtue, knowing that our time is short. It mentions 31 ministers removed by death, in the last year, to the eternal world.

The Journal then finally observes:

"We would call the attention of the reader to notice the dignity, fervency, and fidelity, with which the General Assembly, unsupported by government, addresseth the church, and, can address her, because she stands upon the rock of God's word, by which the church is united; and because she only seeks the honour of Christ and his kingdom.

In comparing the stand which some of the ecclesiastical judicatories of our native country assume, in the present religious movements of the day, gives us much matter for painful and interesting reflections."

Reviews.

GERMAN NEOLOGISM.

(*Continued from page* 272.)

It is true that faithful and courageous voices ceased not to call away contemporaries from the infatuation of these proud and seductive theories, to the calm and honest examination of their right to the dominion which they had usurped over the word of God. Now that the authority which rationalism for so long a time exercised over opinion begins to be shaken, and powerful appeals arise on every side against the yoke which it tyrannically imposed upon the world of mind, it becomes strictly a duty of gratitude to renew, in the "Archives of Evangelical Christianity," the memory of enlightened and upright divines, (the Wickliffes and the Husses of their age,) who, as the preservers of the purity of the faith in a season of defection, were its faithful depositaries and able defenders, at a moment when neologians* were the dispensers of renown and the arbiters of functionary advancement in the career of literary honours, and when the writers who opposed the innovators were despised as enemies to knowledge, as advocates of ignorance, and turned into ridicule, in all the accredited journals. Among these pious and learned divines, Storr, and those of the Tubingen school, shone in the first rank. From the period in which the undertakers of the doctrinal refinement which we have described, established their intellectual dominion, down to our own days, Storr, his friends, and pupils—among whom Flatt, Suskind, Bengel, and Steudel, were eminent—exercised a censorship equally conscientious and vigilant, which left no venturesome assertion, no brilliant and dangerous hypothesis, no hostile and specious sophism, without a suitable reply. They were not content with discussing the principal questions in dispute, in extended works equally profound and solid; such as the Theology of Storr, his treatise on the design of the Gospel of St. John, his commentary on the Epistle to the Hebrews, in which the doctrine of the intimate connec-

* When the new reformers of theology, Semler, Teller, Steinbart, Eberhard, &c. about the year 1770, had commenced the execution of their designs, they were at first, for want of another term sufficiently clear and concise, denominated *Socinians;* but as they keenly expostulated against this assimilation to a decried sect, the usage very soon prevailed of distinguishing them by the appellation of *Neologians*, (abettors of new doctrines) from the theologians who did not approve of their innovations.

tion of the death of Christ with the pardon of the sinner, and with the principle of sanctification, is forever protected against the subtilties of the new system of exegesis, at least in the view of those who admit the authority of the apostolick writings: but further, in order to follow more carefully all the movements of theological literature, and to be certain that no opinions set afloat by the talents of the innovators should escape their attention, Storr and his disciples formed an association for publishing periodical repertories, exclusively destined to the impartial examination of all the new doctrines, as well philosophical as theological, for which the tendency of publick opinion and the reputation of their authors had prepared or procured a favourable reception. The literary journal edited by the professors of the university of Tubingen, for a long time rendered this service to theology and philosophy; but above all, it is to Flatt's "Magazine," (1792 to 1812, 17 parts,) and Bengel's "Archives," (8 vols. in 4 parts each,) which supplied its place, and to which the "Evangelical Gazette" now announced succeeds, that we must look for the series of writings, in which the truths of the gospel have been defended against the pretended purifiers, and their theories submitted to a review, as polished and charitable as it is learned and judicious. The articles which Storr and his coadjutors opposed to assertions, which had almost passed into axioms in the modern schools, are chiefly worthy of remark—such for example, as that Jesus Christ never appealed to his miracles for the establishment of his divine mission; that the passages in the gospels, which represent him as predicting his resurrection are not sufficiently clear, or want authenticity; that the orthodox doctrine of redemption is prejudicial to the interests of morality; that the Mosaick religion is of a character wholly different from the Christian theism; that the sect of Essenes furnished Jesus with the principles of his moral system; and that the Pentateuch is a theocratical epopee, of recent date, &c. &c.

But if no rash or ill founded opinion could escape their vigilance and their severe dialecticks, still, every solid research, every substantial result, whether in exegesis or philosophy, found them disposed to receive it without prejudice, and to turn it to account for the improvement of theology. As nothing remained unknown to them, so nothing rested unproductive in their hands. For example, we find them the most equitable judges respecting historical and analytical works, which cast light upon sacred criticism and the moral nature of man. In submitting to a profound examination the book of Kant concerning rational religion, Storr principally strives to show that the gospel is in harmony with those doctrines of the system of the Koenigsberg philosopher, which had received the approbation of judicious minds; and that in every instance in which Kant hazarded or permitted suppositions and insinuations, incompatible with primitive and historical Christianity, he fell into self-contradiction; and that the consequences of his system by no means led to a rejection of revelation and its mysteries. The writing in which Storr accomplished this difficult undertaking, is a master-piece of calm, deep, and victorious discussion. Kant himself has done him homage, in the preface to the second edition of the work which was analyzed by the Tubingen professor.* We owe to Suskind a treatise,† which

* The work in question, composed in Latin and published in 1793, in 4to. has been translated into German, and enriched by an excellent dissertation respecting the relation between the idea of a Revelation and the principles of criticism, by J. F. Flatt, 1795, 8vo.

† "Examination of the Schellingian Doctrines respecting God, the Creation,

may be considered as a worthy companion of the work of Storr, his master. In this he has laid bare all the chimerical and false ideas of Schelling, respecting a distinction to be made in the Godhead between the absolute God, and God manifesting himself; between God in principle, and God proceeding from himself, in order that he should be an object of his own intelligence; between God implicit and explicit; between God the basis and condition of all existence, and God, who in developing himself fell into time, created the universe, and in creating underwent or accomplished an evolution, by which he gradually became a Divine Person. This doctrine reigns in all the writings of those who call themselves the philosophers of nature; as also in the writings of the theologians who have applied it to the Christian system, and who revive the speculative systems of the Gnosticks—among whom the first act of developing the divine essence, by which it begins to exist by itself, bears the name of self-intelligence or self-conception, (ἐνθύμησις ἑαυτου, see Neander on the systems of the Gnosticks, p. 95, 98,) and also the name of Logos, Son of God. Suskind (the remembrance of whose work we think it useful to recall) has proved even to demonstration, that this theory swarms with contradictions; that it, in no shape, explains a whit better than the ancient spiritualism, the genesis of conscience, and of the creation, and the origin of evil; that it is in fact founded upon a play of words, by strangely abusing the ambiguity of the terms, *unity*, *variety*, *infinite*, *difference*, *identity*, &c.; that it does not advance a single step toward the solutions which reason seeks to obtain; and that it completely destroys all moral liberty and all human responsibility.

Perhaps we shall be blamed for spending so much time in retracing the memory of services rendered to the cause of the Gospel, at a period so much anterior to our own. But as the literati of France evince an increasing curiosity respecting the discussions to which learned Germany has been devoted for more than half a century, it is to be feared that an eagerness after a knowledge of these, should cause them to be imposed upon by the fame of authors and journals, which in this long interval have been the organs of the innovating party; and which, through the aid of false lights, the pride of certain schools, and the influence of men of talents, have received and long swayed the sceptre of opinion—in spite of the expostulations of the friends of truth, who have not ceased to protest against the infatuation of the fashionable doctrines, and the rashness with which new ideas were propagated as conquests of science; and whom we may compare to that handful of defenders of the primitive faith, who existed as the depositaries of the pure doctrine of the Gospel throughout ages of ignorance, barbarism, and corruption. We address ourselves to those of our countrymen, who are carried away by the reputation of certain celebrated writers of Germany; who are seduced by the learned apparatus, and the fascinating claim to elevated views, which spread a charm over theories without foundation, and hypotheses victoriously refuted. Let them know that the objects of their admiration, that the results of philological researches and metaphysical speculations, in appearance so profound, have been checked at every step, and reduced to their true value; and that whatever they offered capable of being rendered useful, has been turned to account by superior men; insomuch that the vital doctrines of Christianity, very far from receiving injury, have derived a new lustre from them, and so far as needed, a new support. Let them also know, that at all times, during

Liberty, Good and Evil." Tubingen, 1812, 164 pp. 8vo.

the invasion and the empire of rationalism, deep thinkers, learned men, and writers of the first rank, have stood forth as defenders of the Gospel. It will suffice to name Ernesti, Noesselt, Michaelis, Hess, and Morus, among the exegetists; Lavater, Reinhard, Draeseke, Ewald, and Menken, among the preachers; Less, Seiler, Staudlin, Schott, Baumgarten, Crusius, Kleuker, Tholuck, Neander, Heubner, and Hahn, among the theologians; Claudius, de Moser, Hamann, Herder, Schroeckh, and J. de Muller, among the moralists and historians.

(*To be continued.*)

Chiefly with a view to enrich our pages and gratify our readers with some specimens of *poetry* which deserve the name, and which have not yet been hacknied, we insert the following brief article from the Eclectic Review of May last.

—

THE WOMAN OF SHUNEM, *a Dramatic Sketch;* PATMOS, *a Fragment; and other Poems. By James Edmeston, Author of Sacred Lyrics, &c.* 8*vo. pp.* 124. *Price* 3*s.* 6*d. London,* 1829.

THERE are some beautiful little poems in this volume. The author has a genuine poetical vein, which, if not particularly deep, is of a pure ore, and will well repay the working. He has contributed to sacred poetry some hymns and devotional effusions displaying both originality and feeling; and the very inequality of his poems evinces the genuine nature of that poetic inspiration which occasionally beams and glows in his verse, and which he seems to obey, rather than to command. Of the longer poems in the present volume, we have little to say. To have attempted a dramatic sketch, and to have failed, may almost be termed the common lot of those who handle the lyre; and it betrays a lack of judgment, more than a want of genius. The lyrical and the dramatic gifts are seldom united; and what may appear a paradox, those who succeed best in a long poem, whether dramatic or narrative, rarely excel in a short one. Mr. Edmeston's "Patmos," entitled a Fragment, consists, in fact, of a series of short poems slenderly connected; it is consequently better than a long poem would have been on the same subject. But still, between this laboured essay and the delightful pieces appended to it, there is all the difference that there is between a flower and a trinket,—between the notes of a sky-lark, soaring as she sings, and those of a flageolet. The individual who can, in his happiest moods, produce such poems as the following, does himself great injustice when he writes any thing worse. But how rarely does a man of genius calculate his powers aright!

The Shame of the Cross.

"Lord of my soul! I take thy name,
And bind the glory to my brow;
Exulting in my Master's shame,
And proud his scandal to avow.

"True, neither flames nor racks appear,
Chains bind the dragon to his den;
Yet is there venom in a sneer,
And bitterness in scorn of men.

"The cross I wear not,—as 'tis worn,
Gem-wrought, at feast and masquerade;
Nor on chivalric banners borne,
That flame along the fierce crusade.

"These bear no shame in human eyes,—
Pride claims such trophies for her own;
And 'tis the cross which men despise
That is esteemed by God alone.

"A pure, meek spirit, humble heart,
A soul of faith, and praise, and prayer;
At these the world will aim its dart,—
And this the cross I fain would bear!"

In these stanzas, the sentiment transcends the poetry, yet the verse is not unworthy of what it encloses. In the next specimen we shall take, there is much poetical merit.

Ithuriel.

"How soft is Night!—How fair the full moon glances
O'er yon dark cavern'd cliff and bowery tree!
How bright in many-rippled gold it dances
On the calm bosom of that summer sea!

"No sound is stirring save the light wave plashing,
As on the beach it sinks and falls away;
Or, o'er a rock, some playful billow dashing,
Breaks into sparkling gem-drops all its spray.

"The boatman through the golden ocean gliding,
Trills the gay song of pleasure and delight;
And in due cadence falls the oar, dividing
His pathway in the field of lunar light.

"In the deep cave sits Solitude reposing,
Beneath its lichen crown on mossy seat;
And Fancy there, her fairy gates unclosing,
Leads heavenly visions through that still retreat.

"On such a night, when that soft moon was shining
O'er lovelier scenes than Earth can boast to-day,
The first of all mankind reposed, reclining
Within a bower of sweets, now pass'd away.

"Eden's fair rivers were serenely laving,
The shadowy forests mingled palm and rose,
And all was still, save where a life-tree waving,
Ithuriel sat, and sang them to repose.

"Peace to your slumbers, favourites of Heaven!
Light dreams enchant you, and sweet rest renew;
To us, the eldest born of God, is given
Less honour than, the youngest born—to you!

"Though evil spirits all around are lurking,
Sleep on—sleep on—you have no cause for fear;
Though your worst wo they gladly would be working,
They will not dare to tempt my lightning spear.

"Thou who hast form'd for man this lower dwelling,
And every varied hill and valley made,
So fair, that scarce their own bright heaven excelling,
Angels might long to wander through this shade,—

"O let not sin here stain a single feeling,
Nor blight a single blossom of these bowers;
Forbid! Forbid! that Guilt their sorrow sealing,
Should taint their race, as it has tainted ours.

"Here never be a rebel banner streaming,
As in our glittering ranks we once beheld;
When the red lightning o'er the myriads gleaming,
All the bright pomp of warrior angels fell'd.

"Pure, pure as heaven, ere yet a single spirit
Felt one unholy thought or wish arise,
May this fair race, to endless years, inherit
This earth of verdure, and these placid skies.

"Sleep on—sleep on—nor dread surrounding danger,
Though evil forms around the garden stray;
Among these shades, full many a heavenly ranger,
Arm'd for the battle, guards each opening way.

"Sweet sleep refresh you! and when morning breaking,
Lights up your bowers of fragrance with its rays,
Oh may your spirits, with its light awaking,
Ascend to heaven in matin-songs of praise!"

In that graceful and delicate species of poem, the sonnet, Mr. Edmeston has been very successful. We must give insertion to two or three beautiful specimens.

"*The Virgin.*

"Most blessed among women!—Vestal pure,
And full of faith beyond thy twilight day!
What joy didst thou possess, what pain endure,
While thirty annual seasons pass'd away!
Conceal'd within thine heart, unboasted, lay
Secret imaginings, though veiled, yet sure
From that first hour the infant Saviour slept
On thy young bosom in serene repose,
Till the sword pierced thy soul, and thou hadst wept
To view the torture of his short life's close.
Doubtless thy constant hand oft sooth'd his woes,
Doubtless thine eye a mother's watch oft kept:
And thee he lov'd; the last command he breath'd,
Was, when to him most dear, thee, dying he bequeath'd!"

"And the sea gave up the dead which were in it."—*Rev.* xx. 13.

"Tomb'd in the deep sea, where the cavern'd rocks
Form their sepulchral chamber—low and far,
Sleep the drown'd dead—and mighty Ocean locks
Their prison-vault with many a billowy bar:
There, through the green light, fainter than a star,
Gleams the bright king of the cerulean day;
There, as exulting o'er their human prey,
The loud resounding waters madly jar:
But vain their triumph!—for that mighty hand
Which chains the wild waves in their bed of sand,

Shall lead those prisoners from their rocky tomb;
And reunited love shall repossess
A thousand-fold its first pure blessedness,
Where amaranthine flowers in fields celestial bloom!"

We must make room for one more, as touching and beautiful in sentiment, as graceful in expression, reminding us of the style of our elder poets.

"How many denizens of heaven I know,
Who once with me walked through this nether world,
But now beside celestial rivers go,
And golden streets enclos'd by gates empearl'd!
Many whom I have lov'd, and love, are there;
And ah! how few the scenes of vanish'd years,
Save where in Memory's retrospect appears
One, and another, now a seraph fair!
It doubts me whether those who yet remain
To glad life's circle, be in number great
As those I cannot hope to see again
Till I may meet them in a deathless state:
That land, whenever I its shores may see,
Can scarcely seem a stranger's land to me."*

We know not by what accident, three stanzas appear at page 105, which are certainly not by Mr. Edmeston. Has his memory imposed upon him? They are taken from a poem by Mr. Conder.

Literary and Philosophical Intelligence, etc.

From the Christian Observer for April last.

Captain Sabine, after seven years, has repeated his experiments in the Regent's Park, on the dip of the magnetic needle; by which he finds a decrease of 17.5 for that period, averaging 2.5 annually.

To detect the fraudulent admixture of cotton in woollen fabrics, it is recommended to boil a sample in a solution of caustic alkali till the wool is thoroughly dissolved, leaving any cotton, linen, or other vegetable fibres which may be present, undecomposed.

At the last meeting of the antiquarian society, Mr. Amyot read a translation of a curious epistle preserved in the British Museum, from Sultan Mohammed the Third to Queen Elizabeth, relating most bombastically the success of his arms in Hungary, for which he concludes her majesty would order cannon to be fired throughout her empire. Her majesty's Mohammedan ally concludes with his hearty congratulations for her majesty's success over the Spaniards.

In Wrexham church, Derbyshire, is an epitaph on a gentleman well known about a hundred years ago, as the wealthy and despotic Elihu Yale, president of Madras, who hanged his groom for exercising a favourite horse without his permission, and narrowly escaped the same punishment for the murder by means of a legal quibble. The following two lines of the epitaph express a sentiment too common in similar productions, and which we quote in hopes that the startling impropriety of such a sentiment in this case, may lead the reader to detect it in others, where, though less grossly revolting to the ear, it is not less unscriptural.

"Much good, some ill he did; so hopes all even,
And that his soul through mercy's gone to heaven."

The last two numbers of the Gentleman's Magazine, exhibit some most portentous averments. First,—"An Old Clergyman" informs us, that the "revolting impression produced by evangelical preaching and *saintship* writings, is that our holy Saviour does not condemn vice;

* Happy the *aged Christian* who can appropriate to himself this concluding couplet. *Edit. Ch. Adv.*

but only musick, painting, the drama, poetry, profane literature, the mathematicks, and the arts and sciences." Another correspondent maintains, that "the violent abolition of the slave-trade, (we thought it had been abolished more than twenty years ago,) would take from the British crown the West Indies;" that Missionary Societies urged in the same manner would detach the East Indies from our empire, and occasion the flight or massacre of all the Europeans; that "the Bible Society spreads spurious versions of the Scriptures;" that "evangelical preaching makes men regardless of their actions, and teaches them to depend upon profession only for future happiness;" and that "religious enthusiasm," of which the above are meant as illustrations, leads to "the most atrocious crimes, even murder, arson, as at York Minster, and the like!" The conductors of the work inform us, that "they have heard that certain professors of divinity in our universities, will not permit any students who are candidates for holy orders to attend their lectures, if they refuse to abjure Calvinism" As we have never ourselves heard this absurd story, and cannot find any person who has, we dismiss it with the abovementioned modest fictions; only wondering that in the present day, any respectable publication should be found to aver, or any reader to believe, such fragments.

We learn with much pleasure, that Mr. Horne's invaluable "Introduction to the Holy Scriptures," is about to be translated into French. A French edition has just been published of Newton's "Letters to a Young Person." Miss Edgeworth's five series of publications for children, are also being published in French. M. Lacoste, a strenuous Catholick, and vicar general of the diocese of Dijon, has lately published an edition of Abbadie's celebrated work on the evidences of Christianity, with high encomiums on the author, notwithstanding Abbadie was a Protestant, and wrote a treatise in defence of Protestantism. Abbadie's work, it is hoped, may be quite as useful to French Protestants as to Catholicks, especially as he regards the doctrine of the Divinity of Christ as the centre of the whole Christian system; a doctrine which too many continental Protestants have doubted or impugned.

A recent traveller, after remarking that the fine arts are more attended to in France than literature, adds, that he had never heard of a single instance of a book club, of which in England there are probably a thousand.

A volume of highly interesting original letters by Fenelon, has lately issued from the press of Geneva.

Miss Kennedy's popular "Father Clement" has been translated into German, and published at Frankfort. Most of Miss Kennedy's works have been widely circulated in French.

Religious Intelligence.

MISSIONS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

(*Continued from page* 287.)

TWENTY-FIFTH COMMUNICATION.

The following is the report of one month's missionary labour in Warren County, Pa. from Mr. John D. Hughes.

"One Sabbath I spent in Columbus, the North-west town in the county. This I had not before visited. It presents perhaps a better prospect of containing a compact population, than any other in the county. The settlement is very new, but rapidly increasing. Here the Methodists predominate; but they are in confusion, in consequence of reformed Methodists coming in. There is a considerable number of Universalists, and these are about making arrangements to obtain a teacher, who will preach to them no other than smooth things.

There are a few Presbyterian members, without a shepherd, and without organization, and there is an increasing desire to enjoy the labours of a Presbyterian pastor.

In the various places visited, a kind and thankful reception is still given me. Assemblies for worship are not large, but still may be denominated large on many occasions, when their dispersed location and their diversity of religious sentiment are considered. On the whole, there appears to be in the region an increasing desire to have statedly the gospel ordinances, administered by Presbyterian ministers. But whilst it is true that many are disposed to give a respectful attention to the preaching of the word, it is also true, that very few manifest any tender solicitude for their salvation. Professors of religion are generally languid and inactive, some of them are almost discouraged about obtaining a minister, from a view of their dispersed and feeble state.

Unless some one be soon obtained, who will here statedly administer the ordinances, the people desire that they may not be forgotten by the Board, in their appointment of missionaries.—I have now spent about four months and a half within the bounds of this county, but have made arrangements for leaving it this week. This desolate, dispersed people, I now leave for the present, not however without a hope that some good has been accomplished, through the aid furnished by the Board. In Centre congregation a spirit of inquiry still exists, not however in the degree that it did six or eight weeks since. About two weeks ago, one young person, who has for some time been under deep concern of mind, entertained a hope of having found peace in believing in the Lord Jesus Christ.

During the month closing with this date, I have travelled one hundred and forty-four miles—I have made thirty-four visits, and preached twenty discourses.

In aid of the funds of the Board, I have received by collection in the congregation of Sugargrove, three dollars and twenty-nine cents. As donation, in Deerfield congregation, of Samuel Culbertson, James Culbertson, Samuel M'Gee, and Thomas M'Gee, each one dollar.

As donations in Centre Congregation, of James White, $3.00; Henry White, $2.00; Jonathan Hamilton, $2.50; John Long, 25 cents, Sophia Miles, 12½ cents.

Donation in Spring Creek Settlement, which is included in Centre Congregation, of Alexander Watt, $2.00; Robert Andrews, $1.00; Moses Andrews, $1.00; John Jackson, $1.00; Joshua Whitney, $1.00; Daniel Corbit, 50 cents, John Ewings, 50 cents, John Evers, $1.00.

Difficulty in supporting the Gospel in New Settlements.

A missionary of the Board in Northmoreland, under date of March 2d, thus writes:

Without some assistance from abroad, it is utterly impossible for a minister to subsist on the small reward he receives from the people for his services.

The population is annually increasing, but the increase chiefly consists of the poor who come to seek for lands, and to erect for themselves and families, a habitation in the wilderness. They are labouring to pay for their lands, and at present have nothing to spare; others in better circumstances, are not willing to give according to their ability. The burden devolves upon those few, who, not only in word, but in every deed, devote themselves and all their worldly substance to God. Another hindrance in this new settlement is, that those who are professors of religion, are divided into members of different denominations, and at present, neither of them are able to support the Gospel as they ought.

The Rev. Benjamin F. Spillman, a missionary of the Board, in the Eastern part of the state of Illinois, under date of Feb. 25th, reports as follows:

The whole time from my setting out on my mission until it closed, is nine months. The time employed in labour, exclusive of that lost by sickness, is seven months.

The distance travelled in that time, is one thousand eight hundred and eight miles.

The number of sermons is one hundred and twenty-two, of exhortations in public, ten.

I have received of the church of Shawneetown, $25 00
Of the Sharon church, 25 00
Of the church of Carmi, 20 00
Of the church of Golconda, 10 00
Of the Bethel church, 5 00

$85 00

I have a prospect of collecting something more which will perhaps amount in all to half my support. I will depend on it as stated in the commission.

Administered and assisted in the Lord's supper eight times.

Organized one church.

Received into communion twenty-two persons.

Baptized four adults, and eleven infants.

You will discover by the detail of particulars which I have given, that I have devoted the principal part of my time to the churches of Shawneetown, Sharon and Carmi; which I consider the most important stations at present in this part of the state.

Equality, 14 miles from this place, bids fair at this time, to be a place well worthy of attention. Had they stated supplies of preaching, we think a church would soon be gathered there.

We have witnessed no special revival in this part of the state; but the good cause is evidently gaining ground.

Our prospects are encouraging in Shawneetown. And I have now a prospect of being permanently fixed here. I expect to need a little assistance in a support another year. If your Board deem it expedient to give me an appointment for about four months, I would thankfully receive it, and on the same terms—to depend on the people for one half of my support during the time. I think the time has nearly arrived when another minister of the gospel will be stationed in or near Carmi. But the people would need for

a little while some aid either from your Board or the Home Missionary Society, in order to give him a comfortable support. And we do hope that in this day of prosperity in the church, such aid can be obtained for them. Must they languish and die at such a time as this? We trust the Head of the church has designed better things for them.

The Corresponding Secretary and Gen. Agent of the Board of Missions, acknowledges the receipt of the following sums.

April 7th.—Donation from Miss Jane Dunlap, Treasurer of the Female Missionary Society in Doylestown, per Mr. R. P. Campfield,	$16 00
Do. subscription in Doylestown Congregation,	8 00
Do. 8th.—Monthly Concert collection from the 6th Presbyterian church Philadelphia, per Mr. M'Mullin,	7 01
Do. Collection at Sugargrove by the Rev. J. D. Hughes,	3 29
Do. Donation from Deerfield by do.	4 00
Do. Do. Centre, do.	7 87½
Do. Do. Spring Creek Settlement, do.	8 00
Do. 13th.—Donation from New Shiloh church, Gibson County, Tennessee, by the Rev. M. Hodges,	5 00
Do. Subscription from Congregation in Germantown, by Mr. R. P. Campfield,	5 50
Do. a friend in Abington,	50
	$65 17½

TWENTY-SIXTH COMMUNICATION.

Valley of the Miami.

A correspondent of Ohio, under date of March 18, 1829, thus writes—

"The man who labours here should above all others possess much of the spirit of Christ. May I hope to find in the Board many an Aaron and Hur to hold up my hands. Permit me to say to you, that no section of country in the United States claims the attention of the Board as much as the valley of the Miami. The soil is rich beyond all description. Already thickly inhabited. And the population rapidly increasing. But what is the moral attitude (pardon the phrase) of the inhabitants? It is an awfully critical and interesting one. They are just now exchanging the cabin house for the brick or elegant white frame, and the linsey for the broad-cloth and plaid. A grand canal is now marching through the heart of our country; and in exchange for the products of our soil, pouring into our laps the wealth of other regions. Whether this wealth shall be consecrated to God, or be spent in the service of his great enemy, will depend much upon the part we now act. Shall our villages, which are rising on every hand, pour forth upon the surrounding population a stream of holiness, or shall their breath be as pestilential as the Upas of India? Society as yet has not assumed any permanently settled aspect. Only the gospel with its ordinances can settle things as they ought to be. The blessing which has already followed the exertions of God's servants here, proves that our views are correct."

The Corresponding Secretary and General Agent of the Board of Missions acknowledges the receipt of the following sums.

April 14th. Annual subscription in the congregation of New Castle Del. per Dr. Couper	$21 00
Do. 17. Balance due on the annual subscription list of the 8th Presbyterian Church Philada. per Mr. Henry M'Keen	72 56
Do. 18. Collection and subscription in Troy, Ohio, per Rev. Mr. Fraser	11 50
Do. Donation in Lexington (Ohio)	2 62½
Do. Jersey, Ohio, per M. F.	8 00
Do. Pequa, do.	5 55
Do. 21st. Subscription of Alexander Henry Esq. for 1829	100 00
Do. Subscription of Robert Ralston Esq. for 1829.	100 00
Do. Donation from a lady in Dr. Cathcart's cong. York, by Mr. Hooker	0 50
Total, - - -	321 73½

TWENTY-SEVENTH COMMUNICATION.

The following is an extract from the Rev. John S. Weaver's report of one month's missionary service in Ohio, dated Warren County, April 15, 1829.

"In the manner related above I spent the month, rode 124 miles, preached 16 times, visited and examined one Sabbath School, visited 18 families, and received $3.50 cts. for the Board.

I can state nothing very encouraging with regard to the places I have visited. In Eaton, vital godliness is at a low ebb; there are a few Presbyterians but not organized into a church,—they are chiefly from the eastern states, and have held their certificates so long that their membership is forfeited. Hitherto they have had no house in which to hold their meetings; in the course of the summer they expect to have one, sufficiently comfortable, in which to hold their meetings.

In Franklin the state of things is better.

There is a well organized congregation, and when destitute of preaching they have kept up regular weekly societies for prayer.

I would also inform the Board that the people of Franklin, desirous of having the stated means of grace, with my consent petitioned the Miami Presbytery, under whose direction I labour as a Missionary, to have my labours for six months. Presbytery believing it to be for the best, and knowing it to be the object of the Board to furnish vacant congregations with the stated means of grace, granted their petition, and permitted me to suspend my commission for that length of time? I expect, with the blessings of heaven, then, to have them in a situation either to support myself or some other person. If I do not continue with the congregation of Franklin after the time specified above, I will then resume my Missionary labours, and if I do I will give up my commission.

JOHN S. WEAVER."

The Cor. Sec. and General Agent of the Board of Missions, acknowledges the receipt of the following sums—

April 22. Subscription of Mr. Wier, Philadelphia, for 1829,	$100 00
Do. do. S. Allen, do. do.	100 00
Do. do. J. P. Engles, do. do.	100 00
24 Col. Ch. at Cape May, by the Rev. A. H. Parker, Mis. val. of Mis.	11 62
Do. Deerfield Ch. N. J.	9 50
Do. Pittsgrove Ch. N. J.	7 00
Do. Middletown church, Chester Co. (Pa.)	70 00
28. Sub. and Don. Salem, N. J. by Rev. Mr. Burtt	12 50
Do. Collection in Ohio by Rev. J. S. Weaver	3 50
Do. For one Sub. to Philadelphian by Mr. Ludlow	1 00
Do. Col. and Sub. at Great Valley (Pa.) by Rev. Mr. Latta	37 50
Total	$453 62

TWENTY-EIGHTH COMMUNICATION.

D. R. Preston's Report to the Board of Missions of the General Assembly of the Presbyterian Church.

By the "instructions" you have furnished me, it is made my duty not only to keep a diary, and record every thing of particular interest, but also to give a summary of my labours, at the close of my journal.

On the 17th Sept. last, your commission to labour as a Missionary of the Assembly's Board in "Pensacola and places adjacent in W. Florida" was accepted. The time specified in the commission was "six months."

In the dispensations of a most wise Providence I was prevented from setting out on my mission by severe illness, for more than one month after my appointment.

On the 22d of Oct. finding my strength much increased, I left Philadelphia for the field you had designated, by way of Pittsburg and Lexington, Ky. As I travelled in the mail stage it was impracticable for me to preach any on my route—neither indeed would my health have permitted—as I was obliged to make frequent delays that I might recruit my strength and obtain medical assistance.

On the 4th day of November, I arrived in Kentucky worn out by fatigue and want of reasonable rest. There I spent four weeks, during which time my health was much improved, and I thought myself in a condition to proceed. During my stay in Kentucky, I preached 12 times in Clark and Fayette counties.

On the 7th of December I left Louisville Ky. for New Orleans, where I arrived on the 16th of the same month; a distance of about 1600 miles.

I remained in N. O. 7 days collecting all the information I could respecting the state of society in Pensacola, and also waiting for a vessel bound to that port. On the 23d I left New Orleans, and after a most disagreeable passage of six days arrived in Pensacola on the 29th of December, having contracted a very distressing cold on the passage, to which is to be attributed much of my subsequent sufferings.

There almost every thing presented a new aspect. "I was a stranger in a strange land." The style of building, transacting, modes of society, all was novel; very little of the American but much of the Spanish.

But it is not with arts and sciences, nor the physical, but the moral state of the city, that I have to do. Nor is it necessary for me to remark that this is very different from what could be wished. To account for many things I need only tell you that out of a population of about 2000, rather more than one half is Roman Catholick: the ignorance and abuses of that church, have had much to do in forming the moral hue of even the American population, and still exert a wonderful influence; add to this the lamentable fact that they have never enjoyed the stated preaching of the gospel, by any Protestant minister, except at short intervals, and you will be prepared to picture to yourself, a state of society much worse than I shall now attempt to delineate.

At the time of my arrival in Pensacola there was no minister there of any denomi-

nation. The Methodist Missionary (the Methodists deserve much credit for their persevering efforts the last two years to introduce the Gospel here) had just left, to attend a meeting of conference; a new one has since been sent in his place, who arrived a few days past. The Rev. Mr. Searle of the Episcopal Church has also arrived since. He appears to be an excellent man, and I hope will prove a great blessing to the place.

I was welcomed by all the Protestants, who appeared much rejoiced that I had come among them.

The Methodist society, in a very kind and liberal manner, offered me the use of their church, (during their minister's absence) and in it I have preached ever since my arrival, for there is none other in the city.

The Sabbath after my arrival I heard wood-chopping, discharges of fowling pieces, drays were running and shops were open for the transaction of business, in the morning and evening, as on other days. But here it would be unjust for me to withhold the fact that these things are owing to the overpowering influence of the Roman Catholicks. They will attend mass in the morning and spend the rest of the day in tippling and gambling shops, sporting, hunting, dancing, &c. A majority of the most respectable classes of the American population express and appear to feel a deep regret at this state of things. They declare that nothing but actual necessity could induce them to comply with such customs—"But then what can we do; our families are dependent upon us. And if we do not open our shops on Sunday for their accommodation, they will not deal with us during the week." And though they do not pretend to justify such business transactions on the Sabbath, yet they plead the necessity of compliance. One gentleman, who was once an active teacher in the Sunday School, told me, he had to relinquish his interesting duty there, to open his shop on Sunday morning. The only way to correct these evils, is to enlighten the publick mind; to elevate the standard of moral feeling. And how can this be done while a majority of our population is implicitly attached to that church, the policy of whose ministers it is, to keep their votaries from "coming to the light, lest their deeds should be reproved." If you give their laity the Bible, their priest burns it, under the specious pretence that our version is not the genuine word of God! If one of their communion goes to hear a Protestant preach, for this heinous sin he must do penance."

Profanity is another crying sin of this place; but looked upon as of much less moment than the former.

I have spent every Sabbath in Pensacola (four excepted,) since my arrival among them. The attendance and attention, when the weather has been favourable, has been uniformly good. But when it has been cold, I have preached to a thin house; as there is neither stove nor glass in the Methodist church, which I have always occupied. All classes and sects have attended. Even a few of the Catholicks have occasionally dared to come out to hear me.

Whenever the state of my health and the weather would justify, I have uniformly preached three times on the Sabbath; and once on every Wednesday evening—the latter has been but thinly attended.

I have ever since my arrival uniformly spent every Monday and Thursday in visiting from house to house; many of the families I have visited frequently, and whenever I thought it prudent have tried to improve these meetings in a religious manner—but I have not been able to do so much in this respect as I could wish.

I trust my labours have not been in vain. But I cannot communicate to you the joyful intelligence that any souls have been born again, through the feeble preaching of your missionary.

There are about twelve communicants of the Episcopal denomination, 8 or 10 Methodists, and two of our church; besides these there may be one or two Baptists, and I know not that there are any others. The Roman Catholicks are without any priest; and I believe the people are fast verging towards infidelity; to them, on account of their language, I can have no access. They speak either Creole, French, or Spanish.

I preach to the slaves every Sabbath afternoon; respectable numbers attend, give good attention, and some appear to feel much at times.

I have not as yet thought it prudent to attempt the monthly concert. There is a small Sabbath school in the city, which has been as yet under the control of the Methodists: it is but poorly attended.

If I should continue in Pensacola, I hope to begin a Bible class shortly.

The larger portion of the population (I speak of the Protestant) are favourable to Episcopacy. I know not that there is, strictly speaking, a Presbyterian family in the place.

Around Pensacola for many miles, all is a waste howling wilderness; a barren, sandy soil. The only adjacent settlement, is one on the Escambia river, about thirty miles distant. It extends from the Alabama line, down each side of the Escambia river, to the bay of the same name—an arm of Pensacola bay—This settlement is about 25 miles long, and 8 or 10 broad. The population at present from 5 to 600

souls. Though mostly in moderate circumstances they are a kind hearted, hospitable people. They never have had any stated preaching among them. The Methodist missionary from Pensacola has sometimes visited them. Prior to my visits, there had never been but one Presbyterian sermon preached in this settlement. I have spent four sabbaths there. They manifest great anxiety to have the ordinances of the Gospel. The attendance and attention are good. Some persons rode upwards of 20 miles to attend my preaching. They talk of erecting a meeting house, that they may have a convenient place to worship when any minister passes through their settlement. So far as my observation extends, they are generally Presbyterians, from the Carolinas and Georgia. They insisted much on my spending a portion of my time with them, which also I am ready to do, if I am continued in Pensacola. Could you but hear the earnestness and artlessness of their entreaties for me to spend one more week, to preach one more sermon, to visit them again, surely if there is a missionary at your command, and a dollar in your treasury, you would gladly part with both that these "poor may have the gospel preached unto them." Now is the time they need assistance, before they become indifferent to all these things. It is very likely that so soon as the publick lands are brought into market, many other families will emigrate to this region; and in a few years they may sit under their own vine and fig-tree, and have their own pastors who shall abide with the flock; and shall they now be assisted or not? Or shall they be scattered and gathered into other folds?

I had determined to leave Pensacola a short time since. But many events have induced me to return again, after the meeting of our Presbytery. Many individuals have always been anxious that I should remain. Mr. Searle, the Episcopal clergyman, is a chaplain of the Navy, and has recently been ordered to the Yard, at Brooklyn, N. Y. This has increased the number and anxiety of those who wish me to remain; they fear they shall be again left destitute.

I am still willing to continue in the employ of the Board, either here or there, as they may think best, if my poor services meet with their approbation, and I can in any manner be instrumental in promoting the great object in which they are engaged—the advancement and extension of the kingdom of our Divine Redeemer.

Just as I was leaving Pensacola to attend a meeting of Presbytery (200 miles distant) I received of several citizens the sum of $26 00, which must be deducted from my next quarter's compensation; or if that should have been forwarded before this report arrives, I will dispose of that amount in the manner you may direct.

I have now been engaged in the service of the Board since the 22d of October, a period of not quite six months,—the time specified in my commission.

During this time I have preached 43 sermons (besides attending some other meetings) as follows:

In Fayette and Clark counties, Ky.	12
New Orleans	1
Pensacola	24
Escambia settlement	5
Greenville, Alabama	1
	43

My preaching would have been more abundant, had my health and the situation in which I have at times been placed admitted.

I have travelled since I entered on my mission 3,000 miles, at an expense of $109 45 cts. as follows.

	Miles.	*Dols.*
From Philadelphia to Lexington, Ky.	700	60 00
In Fayette and Clark Counties, Ky.	100	
Lexington to Louisville, Ky.	100	10 75
Louisville to N. Orleans	1600	25 00
N. Orleans to Pensacola	200	12 70
Pensacola to Escambia settlement	100	1 00
Pensacola to Montgomery, Alabama	200	
	3,000	109 45
To which add boarding during the time I have been in Pensacola		31 00
		140 45

Requesting an interest in your prayers, and most earnestly desiring that the Lord may direct and bless you in all your efforts to send the Gospel to these ends of the earth,

I remain with great affection and esteem your Brother in the Gospel of Christ,

DAVID R. PRESTON.

Pensacola, W. F. April 1, 1829.

TWENTY-NINTH COMMUNICATION.

Rev. Mr. Leake to the Rev. Mr. Russell, Cor. Sec.

NEW-JERSEY CONTRIBUTORS.

Harmony, Warren Co. N. J.
March 12, 1829.

Contributors to the funds of the Board of Missions in the Presbyterian Congregation of Harmony.

Annual Subscriber.—Rev. L. F. Leake, (for. Pas.) $1.00.

Of 50 Cents.—Peter Kline, Esq. R. E., Mrs. Kline, Alex. Innes, Barnet DeWitt, R.E., Mrs. DeWitt, John Fair, Mrs. Fair, Peter Winter, R.E., Mrs. Winter, James Goodwin, James Davison, Esq., Robert Davison, Daniel Harker, Mrs. Harker, Moses Allen, R. E., Mrs. Allen, Eleanor Winter, Sarah Brittain, Mary Muchler, Catharine Lefler, Mary Fair, Nancy Fair, Catharine Kline.

Of twenty-five Cents.—Aaron Smith, Jacob Smith, Mrs. Smith, Hannah Gardner.

Donation.—John G. Muchler, 25 cents.

Presbyterian Congregation of Oxford, Warren Co.—Annual Subscribers.

Of 1 *Dollar.*—Isaac N. Candee, S. S. Mrs. E. H. Candee, John Clarke, R. E. John M. Sherrard, Esq., Cornelia D. Halstead.

Of 50 Cents.—Euphemia Clarke, Isaac Loder, R. E., Geo. R. King, Esq. R. E. Mary Ann Davison, William Croze, Ephraim B. Case, James Hiles, Nelson Jay, Nath. Lanning, jr., John Lamerson.

Donations.—Abraham Pittengen, 50 cents, Moses Depew 50 cents, Nath. Lanning 25 cents, Cash 50 cents.

Stillwater Presbyterian Congregation, Sussex Co.—Annual Subscribers.

Of 1 *Dollar.*—Major Peter B. Shafer, Peter Wintermute.

Of 50 Cents.—Henry B. Wintermute, R. E., Thomas A. Dildine, William H. Huff, Elizabeth Huff.

Of 25 Cents.—Benjamin Vancamp, Dorcas Huff, Sarah Wintermute, James Harris.

Donation.—Aaron Ludlow 2 dollars.

The persons whose names are reported as annual subscribers, have not all paid their first instalment. They are reported as received. An account of the individuals who pay, is kept by the Sessions of the Churches.

Harmony, Warren Co. N. J.
April, 22, 1829.

Rev. and Dear Sir,—Since my last, I have visited several of our churches on the business of my Agency, and have received the following sums, viz.

Greenwich Congregation, an. sub. and don.			$7 37½
Bethlehem	do	do	5 50
Alexandria	do	do	4 75
Amwell United First Church		do	4 62½
Amwell First Church		do	2 50
Mansfield, additional		do	1 00
Harmony, additional		do	0 50
			26 25

I have collected as your Missionary:—In Harmony 5 dollars, Scott's Mountain congregation $1.57, received for attending funeral $5.00. $11 57.

The following are some of the names of contributors to your funds, additional to those already reported:

Greenwich Congregation, Warren Co.—Annual Subscribers.

Of 1 *Dollar.*—Leffert Haughawont, R. E., Thomas Kennedy, R. E., Eliza Hyndshaw.

Of 50 Cents.—Samuel S. Stewart, Daniel Hulsizer, John Hiner, Harbert Hiner, Wm. Carter.

Of 25 Cents.—Stewart Kennedy, Harbert Hiner, jr., John Hamlin, E. Haughawont, Ann Hiner, William Russell.

Donations.—Philip Fine, 50 cents, James Stewart, 50 cents, Martin Hulsiger 50 cents, Charles Carter, Esq. 50 cents, S. J. Hiner, 12, Cash 25, James Robins, Esq. 25, Cash 25, Do. 25.

Bethlehem Congregation, Hunterdon Co.—Annual Subscribers.

Of 1 *Dollar.*—Adam Stigers, R. E., Reuben Frame, Asa C. Dunham, Esq., A. W. Dunham, Elias Wykoff, William Walker, E. Walker, James H. Hope.

Of 50 Cents.—Mary C. Stigers, Aaron Dunham, Daniel Cashurt, Robert Foster.

Alexandria Congregation, Hunterdon, Co. Annual Subscribers.

John Meltzer, R. E. 1 dollar.

Donations.—H. W. Hunt, pastor, 1 dollar, John Bloom, R. E. 50 cents, Henry Rockafeller 50 cents, John Eckle, R. E., 50 cents, Moses Rouse, R. E., 50 cents, John Eckle, jr. 50, Henry Eckle 25.

Amwell United First Church, Hunterdon Co.—Annual Subscribers.

Of 50 Cents.—J. Kirkpatrick, pastor, Elijah Wilson, Esq., Richard Williamson, John Belles, Thomas Skillman, Mrs. M. H. B. Kirkpatrick, Mrs. A. Farlee, Mrs. A. Fisher.

Of 25 Cents.—William Denson, Joseph C. Vandoren, Hannah Howell.

Donation.—Mrs. A. Sutphin 12½ cents.

Amwell First Church, Hunterdon Co.—Annual Subscribers.

Of 50 Cents.—Rev. J. F. Clarke, pastor, John B. Quick, R. E., John Hagerman, R. E., Situs Quick, R. E., Lucretia Hagerman, Sarah Quick.

Three other congregations, Hardwick, Mansfield and Amwell Second Church, have been organized on the annual subscription plan. The names of contributors in these congregations will hereafter be reported.

List of annual subscribers to the fund of the General Assembly's Missions, in the Presbyterian Church at Salem, N. J.

Annual Subscribers.—Dr. J. Vanmeter 4 dollars, Ruth Vanmeter 1 dollar, Isaiah

Wood 1 dollar, George C. Rumsey 1 dollar, John Congleton 1 dollar, Mary Belden 1 dollar, Artemisia Reasby 1 dollar.

An annual donation from two persons 5 dollars.

Of 50 Cents.—Rev. John Burtt, Mary W. Burtt, John Weatherby, Ann Weatherby, David Johnson, Dr. R. H. Vanmeter, Sarah Vauntner, Samuel Copner, Margaret Copner, Margaret Conarroe, Sarah Hancock, Ann W. Mylin, Ann Powell, Lois Powell, Rebecca A. Hannah, Rebecca Dunn, Mary Garrison.

The Corresponding Secretary and General Agent of the Board of Missions acknowledges the receipt of the following sums.

May 4th, 1829 the annual subscription of the church in Christiana, Del. per R. B. Campfield	$30 00
Do. subscriptions from the church in Pittsgrove, N. J.	2 50
Do. donations from the Young Ladies Missionary Society, Fairfield, N. J. per Mr. Levi Stratton	6 67
Do. subscriptions from the church in Bridgeton, N. J. per R. B. Campfield	54 50
Do. subscriptions from the Rev. Mr. Bell's church in Pencader, Del. per Dr. Green	12 00

The Corresponding Secretary and General Agent of the Assembly's Board of Missions, attended the late meeting of the Presbytery of New Brunswick, N. J. to present the claims of the Board to the favour of that body; when it was *resolved*, that it be recommended to all the churches within their bounds, to organize their congregations into Auxiliaries to the Board. The Assistant Secretary is, we understand, now engaged in accomplishing the resolution.

THE PRESBYTERY OF LEWES.

The Presbytery of Lewes convened on the 24th ultimo, at Greensborough, Caroline county, Maryland, in the new Presbyterian Church. On the subject of missions the Presbytery adopted the following resolutions:—

Resolved, That this Presbytery approve, and, according to their feeble means, will support the missionary operations of the Board of Missions of the General Assembly of the Presbyterian Church in the United States.

Resolved, That this Presbytery apply to the Board of Missions, to aid us in supplying our vacancies, and in raising new congregations within our bounds.

Resolved, That the members of this Presbytery, respectively, endeavour to form in their congregations and elsewhere within our bounds, associations, to aid by annual contributions, the funds of said Board of Missions.

The Minutes of the last General Assembly are now printed in a pamphlet, and will, with all convenient speed, be widely circulated. But as many of our readers will not receive a copy of these minutes, we have perused them carefully with a view to select for publication in our pages, such articles as are of the most general concern and interest—This publication was commenced in our last, and is completed in our present number. Those who desire more extended information relative to the proceedings of the General Assembly, must have recourse to the minutes at large. We cannot, as heretofore, insert them in detail, as our work has become the vehicle for the interesting communications of our Board of Missions and its Executive Committee—which in our present number, it will be observed, are brought up to the time of the meeting of the last General Assembly. But the appendices of the Assembly's minutes comprise papers, (particularly the correspondence with foreign churches) which we are sure will gratify, and we hope edify, every attentive and pious reader. A portion of these we insert the present month, and expect hereafter to publish the remainder.

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EXTRACTS FROM THE MINUTES OF THE LAST GENERAL ASSEMBLY.

The committee to whom was recommitted Overture No. 1, viz. The question, At what period of their preparatory course are candidates for the Christian Ministry to be considered as dismissed from the jurisdiction of the session, and transferred to that of the Presbytery? made a report, which, being read and amended, was adopted, and is as follows:

Whereas it appears necessary, in order to preserve the purity of the church, and uniformity of procedure in the judicatories under the care of the General Assembly, that the manner of administering discipline to candidates and licentiates for the gospel ministry, should be distinctly specified, therefore, Resolved,

1. That as the word of God, and the Constitution of the Presbyterian church, recognise the distinction of laity and clergy, and a system of procedure in disci-

pline in some respects diverse, as the one or the other of these orders of men is concerned, it becomes the judicatories of the church to guard against the violation of this principle in the administration of discipline.

2. That although candidates and licentiates are in training for the gospel ministry, and in consequence of this are placed under the care of Presbyteries, and in certain respects become immediately responsible to them, yet they are to be regarded as belonging to the order of the laity, till they receive ordination to the whole work of the gospel ministry.

3. That it follows, from the last resolution, that when candidates for the gospel ministry are discovered to be unfit to be proceeded with in trials for the sacred office, it shall be the duty of the Presbytery to arrest their progress; and, if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong; and that when licentiates are found unworthy to be permitted further to preach the gospel, it shall be the duty of the Presbytery to deprive them of their license; and if further discipline be necessary, to remit them for that purpose to the sessions of the churches to which they properly belong.

4. That in order to ensure the proper effect of discipline in the performance of the duties which severally belong to sessions and Presbyteries, it will be incumbent on church sessions, when they shall see cause to commence process against candidates or licentiates, before Presbytery has arrested the trials of the one, or taken away the licensure of the other, to give immediate notice to the Moderator of the Presbytery to which the candidates or licentiates are amenable, that such process has been commenced, to the intent that the impropriety may be prevented of an individual proceeding on trials, or continuing to preach, after committing an offence that ought to arrest him in his progress to an investiture with the sacred office; and when Presbyteries shall enter upon an investigation, with the view of stopping the trials of a candidate, or taking away the license of a licentiate, the session to which such candidates or licentiates are amenable, shall be immediately informed of what the Presbytery is doing, that the session may, if requisite, commence process, and inflict the discipline which it is their province to administer.

The committee to whom was referred Overture No. 8, viz. "A communication from the Executive Committee of the Pennsylvania Institution for the Deaf and Dumb," made the following report, which was adopted, viz.

It appears from the above named communication, that an appropriation has been made by the Legislature of Pennsylvania, for the instruction in this Institution of *fifty* indigent deaf and dumb persons; by the Legislature of Maryland for *twenty;* and by that of New Jersey for *twelve:*—that the proper age for their reception is from *ten* to *twenty-five* years; and that notwithstanding this liberal provision, many, through ignorance or indifference, neglect to avail themselves of the charitable aid thus proffered for their children.

In view of these statements, and of the fact that similar institutions have been established in different states, and similar provision made for the gratuitous instruction of the *indigent* of this class of our fellow-beings, the Assembly would avail themselves of this opportunity of calling the attention of the publick in general, and especially of ministers of the Gospel, and those parents whose children may need the instruction of such schools, to this truly benevolent and Christian charity.

The committee of Overtures also reported Overture No. 13. This Overture was taken up, and is as follows, viz. "An answer is requested to the following question, viz. Has the moderator of a Synod a right to call a meeting of the Synod during the interval of its stated sessions?"

Resolved by the Assembly, that this question be answered in the affirmative.

Resolved, That the Permanent and Stated Clerks be, and they hereby are appointed a standing committee of commissions; and that the commissioners to future Assemblies hand their commissions to said committee, in the room in which the Assembly shall hold its sessions, on the morning of the day on which the Assembly opens, previous to 11 o'clock; and further, that all commissions which may be presented during the sessions of the Assembly, instead of being read in the house, shall be examined by said committee, and reported to the Assembly.

The committee to whom was referred the report of the committee on Psalmody, with the book which the committee have prepared and have had printed, made a report, which being read and amended, was adopted, and is as follows, viz.

The committee have performed the duty assigned them, with as much diligence and application, as their attendance in the Assembly, and other avocations, would permit; and although they have not been able to make a full and critical examination of the whole, in concert as a committee, yet they feel themselves justified in giving a favourable opinion of the book. They hope that after receiving some necessary improvements and

corrections, it will be introduced into our churches, and be found eminently useful.

Having thus expressed their unanimous opinion, the Committee beg leave to submit to the Assembly, for their adoption, the following resolutions:

1. Resolved, That the Book of Psalms and Hymns, prepared by the committee appointed for this purpose, and presented to this General Assembly, be recommitted to the same committee, that it may receive those corrections and alterations which they may deem necessary, and they are directed to print these corrections in a pamphlet form, for the use of the next Assembly; and that the Rev. Thomas H. Skinner, D.D., and the Rev. Joseph Sanford, be added to this committee.

2. Resolved, That any remarks or corrections, proposed by ministers or others, for the use of this committee, be placed in the hands of the Rev. Ezra S. Ely, D.D., the Stated Clerk of the General Assembly, free of expense to him, within six months.

3. Resolved, That the expense already incurred by the committee in securing the copy-right, be paid by the Trustees of the General Assembly.

The memorial from the West Lexington Presbytery on the subject of Theological Seminaries, which was referred by the last Assembly to the consideration of the present Assembly, was taken up, and committed to the Rev. Archibald Alexander, D.D., the Rev. Samuel Miller, D.D., and the Rev. Charles Hodge, to consider and report on the same to the next General Assembly.

Statistical Report of the Presbyterian Church in the United States of America. Prepared by the Rev. Ezra Stiles Ely, D. D. Stated Clerk of the General Assembly.

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, A. D. 1829, had under its care NINETEEN SYNODS, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. Troy, 5. Albany, 6. Columbia.

II. The Synod of Utica, containing the Presbyteries of 1. Ogdensburgh, 2. Watertown, 3. Oswego, 4. Oneida, 5. Otsego.

III. The Synod of New York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New York, 5. New York Second.

IV. The Synod of New Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

V. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondaga, 4. Cayuga, 5. Geneva, 6. Bath, 7. Angelica.

VI. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VII. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VIII. The Synod of Pittsburgh, containing the Presbyteries of 1. Alleghany, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

IX. The Synod of the Western Reserve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5. Trumbull.

X. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Lancaster, 4. Athens.

XI. The Synod of Cincinnati, containing the Presbyteries of 1. Chillicothe, 2. Miami, 3. Cincinnati.

XII. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri, 5. The Centre of Illinois.

XIII. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebenezer.

XIV. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XV. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord.

XVI. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XVII. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. North Alabama.

XVIII. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Georgia.

XIX. The Synod of Mississippi and South Alabama, containing the Presbyteries of 1. Mississippi, 2. South Alabama, and 3. Bigby.

Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Ministers and Members of the Protestant Churches in the Kingdom of France.

Highly respected, and very dear Brethren, in the faith and hope of the gospel—

Being assembled in this city, at our stated annual meeting, and feeling our

hearts very forcibly drawn towards you, we have resolved to address you, and, with our respectful and affectionate salutations, to proffer you our fraternal correspondence. It is delightful to recollect, that all Christians, "though many, are one body in Christ, and every one members one of another." While this great principle gives rise to some of the richest pleasures flowing from the communion of saints, it also evidently calls upon all those, in every part of the world, who are "partakers of the same precious faith, through the righteousness of God, and our Saviour Jesus Christ," to pray for, correspond with, and encourage each other, as far as the Great Head of the Universal church gives them opportunity. And, therefore, though we have never seen your faces in the flesh, we cannot regard you, in a spiritual sense, as "strangers and foreigners," but as "fellow-citizens" with us of that precious kingdom, "which is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

We have taken much interest, dear brethren, for a number of years past, in your history and welfare. We have heard with pleasure, of your growing zeal and exertions in spreading the knowledge of the sacred Scriptures; in sending the gospel of salvation among the heathen; in doing good to the ignorant and destitute, by the distribution of religious tracts; and in uniting with the friends of Zion in every part of the world, in the observance of the monthly meeting for prayer, in behalf of the revival of religion and the spread of the gospel. These things we have heard of with heartfelt pleasure, and consider the intelligence as such a gratifying pledge that the Lord is with you, that we cannot refrain from seeking an opportunity to mingle our vows and our prayers with yours, for our mutual growth in every laudable attainment and service.

The Presbyterian Church in the United States, of which we are the highest judicatory, was first organized in this country in the year 1704, when we were British colonies. We had then one Presbytery only, called the Presbytery of Philadelphia. In 1716, when the number of our Presbyteries had increased to four, the first General Synod was formed. In 1788, as soon as convenient after the establishment of our national independence, a new and more efficient plan for uniting the churches of our communion was adopted. Under this plan, with a few occasional modifications and improvements, we have ever since continued to act. And we have now, by the blessing of God on the ministrations of his servants, sixteen Synods, ninety Prebyteries, nearly two thousand churches, and about thirteen hundred ministers. The General Assembly is constituted by a delegation of ministers and elders from the Presbyteries, and is intended to be the judicatory of ultimate appeal, as well as of united counsel and co-operation, for our whole body. At the first organization of our church, more than a century ago, a number of the pious and afflicted Protestants who had withdrawn from France on the revocation of the Edict of Nantes, united themselves with our body; and a considerable number of the descendants of those excellent and venerated people are members with us at the present day. This circumstance, you will readily suppose, forms one of the many endearing ties which bind us to our Protestant brethren of the present generation in your country.

The nature of our ecclesiastical constitution so nearly resembles, in every leading particular, that which your own churches enjoyed, at the period of their greatest extent and prosperity, that we think it unnecessary to attempt its delineation in detail. It is strictly Presbyterian, in which clerical and lay elders take an equal part, and enjoy an equal voice in all our affairs. We have no connexion, directly or indirectly, with the State. The civil constitutions of our country preclude such connexion; and the General Assembly most cordially rejoice that they do so, being fully persuaded, from all their experience, that every species of connexion between the state and the church, is so far from being an aid, that it is really an obstacle to the progress of pure and undefiled religion. All that we desire, in reference to this matter, we are thankful to God that we enjoy—equal protection in the exercise of all our rights, with our brethren of all religious denominations. Our aim is to promote, by the moral and spiritual means which the religion of our Master has committed to us—the peace of the government under which we live, and the purity and happiness of our beloved country, as well as the eternal salvation of the souls of men. We transmit herewith a copy of the Constitution of our Church, and also a copy of the Minutes of all the proceedings of our successive General Assemblies, from the time when we commenced the practice of printing *the whole* of the minutes of our proceedings at large.

Within the last twenty-five or thirty years, the prevalence of vital piety, and of Christian exertion, has greatly increased in the churches under our care. This we attribute to the blessing of God, on various means, which have been either wholly originated, or employed with greatly augmented diligence, during that time.

Among these, we think proper to mention, particularly, meetings for social prayer, Bible classes—that is, classes of young people, and, in many cases of the whole congregation, associated for reciting the Bible, and hearing it familiarly explained; —Sabbath schools, and the greatly extended distribution of the sacred Scriptures, and of religious tracts, and other pious books. In the use of all these means of doing good, besides the stated preaching of the gospel, many of our pastors have manifested a very exemplary diligence, and have been eminently blessed. On the one hand, wherever these means have been steadily and faithfully employed, we have seldom known them to fail of being followed by a rich blessing. And, on the other hand, wherever they have been entirely, or in a great measure, neglected, we have rarely observed any remarkable effusions of the Holy Spirit to be granted.

The spirit of missions, both foreign and domestic, has gained much ground, in all the evangelical churches in the United States, and in ours among the rest, within the last five years. The American Board of Commissioners for Foreign Missions, made up of Presbyterians, of our Congregational brethren of New England, and of members of the Reformed Dutch and the Episcopal churches, has been in operation for a number of years, has been greatly prospered, and is becoming, every year, more extensive, and more efficient in its plans of exertion for the benefit of the heathen world. In Asia, in the islands of the Pacific Ocean, and among the Indian tribes of North America, they are now, by their numerous missionaries, proclaiming the glad tidings of salvation in all their stations, with a measure of success, and in some of them, with success of a very animating character and extent. A very considerable enlargement of the number of their missionary stations, and of their plans for evangelizing the heathen, is contemplated by this Board. The American Home Missionary Society, now in the second year of its existence, under its present organization, (although formed by the union of societies a number of years older,) has been made instrumental in effecting great good. Several hundred missionaries have laboured under its patronage, and have been enabled to organize a large number of new congregations in destitute regions, and to strengthen many feeble ones, who would not otherwise have enjoyed the stated administration of the word and ordinances; and on some of these new congregations the Holy Spirit has been remarkably poured out, and many souls hopefully converted to the knowledge and love of the truth. There has been, also, for a number of years, a Board of Missions organized under the care and direction of this General Assembly, which has been greatly blessed in extending the boundaries of the Redeemer's kingdom. The operations of this Board, we hope, will be, in the course of the present year, much enlarged and invigorated.

Almost all the larger societies of which we have spoken, whether for the circulation of the Bible, for missionary purposes, for the distribution of tracts, or for the education of pious youth for the ministry, are kept alive, and extended and invigorated in all their operations, by smaller associations established in each neighbourhood; and, in some instances, one of males, another of females, and a third and fourth of juvenile males and females, all auxiliary to the parent society, pursuing the same object, and pouring their multiplied little streams of pecuniary contribution into the same treasury.

It is not improper here to mention, more particularly, what is hinted in the preceding paragraph, that in these enterprises of Christian benevolence, our pious females, for a number of years past, have had an increased and very laudable agency. They have instituted numerous prayer meetings exclusively for their own sex, and we have no doubt that a blessing has followed this practice. Our females have also formed societies exclusively of their own sex, for promoting the circulation of the Holy Scriptures, and of religious tracts; and also for aiding in the missionary cause, and the education of indigent, pious candidates for the holy ministry. In all these various ways, they have been made eminently instrumental in helping forward the great interests of truth and salvation, without going beyond those bounds which the Author of our Holy Religion has prescribed for the religious activity of their sex.

And here, we would not forget, dear brethren, for it is due to truth and candour, to state, that the living, animating spirit of all these benevolent enterprises has been the prevalence of those great doctrines of our common salvation, which were equally dear to *your* fathers and *ours*, and which it has pleased God to maintain among us in some degree of purity and power. We mean, particularly, the doctrines of the Holy Trinity; the divinity and vicarious atoning sacrifice of the blessed Redeemer, the original and total depravity of human nature; justification solely by the righteousness of Christ; regeneration and sanctification by the blessed Spirit; the necessity of holy obedience, as an evidence of union to Christ, and of faith in his blood. These, we can assure you, are the great doctrines

which we have ever found to be connected, so far as our observation has extended, with the conviction and conversion of sinners, and the building up of believers in faith and holiness. Where *they* have not been preached, little or no good has been done; and where they *have* been faithfully and perseveringly preached, we have never known a failure in obtaining some measure of a blessing.

You have probably been, to a certain extent, informed, that the divine Redeemer, who "sits as king on the holy hill of Zion," has been pleased as before, so also especially within the last twenty years, to grant to many of our churches, as well as to those of our Congregational brethren of New England, and, indeed, to most of the evangelical churches with which we have ecclesiastical intercourse, precious effusions of the Holy Spirit, by which religion has been greatly revived, and, in some instances, several hundred souls added to single churches in the course of one year. These revivals have generally proceeded without bodily agitation, but have been the means of bringing their subjects, in a quiet, calm, rational, and Scriptural manner, under the practical influence of the truth as it is in Jesus. We have received intelligence, at our present sessions, of divine favours of this kind having been dispensed to a considerable number of our churches in the course of the past year. And although we have great reason to humble ourselves before God, and to mourn, that notwithstanding all the efforts of Christian benevolence, sin and error so much abound in the midst of us, still we should be blind to our mercies, and ungrateful to the glorious Author of them, if we did not acknowledge to the praise of his rich grace, that the cause of truth and righteousness is evidently gaining ground, and increasing in strength, in all our borders.

It has been in all ages observed, that where the holy Sabbath of God is not honoured and sanctified, real religion seldom has much prevalence. We have had occasion, for many years past, to mourn before the Lord over the prevailing violations of this holy day in every part of our land. The attention of many Christians among us, has been recently roused to the existence and the remedy of this baneful evil; and an extensive system of measures is now in a course of formation and adoption, for combining Christian influence on the side of the Lord's day, which, it is hoped, may exert a salutary and permanent effect.

There has been a growing conviction among all the friends of piety in the United States, for a number of years past, of the unspeakable importance of early imbuing the minds of youth with pious sentiments, and with religious knowledge. As entering largely into this system for training the young and rising generation, we have learned more and more highly to estimate the happy influence of Sabbath schools, with the nature and value of which we presume you are acquainted. The American Sunday School Union, which has its seat in this city, which is daily growing in the extent and vigour of its operations, and which has been made a signal blessing to multitudes, both children and adults, has already enlisted in its favour the great body of the clergy and members of all the evangelical churches in our favoured land.

Our Theological Seminaries are going on to increase, both in extent and usefulness. We have five of these institutions within the bosom of our church, in which about two hundred and sixty young men are constantly training up for the holy ministry, and their number is every year becoming larger. There is also a seminary of the same kind, under the care of our brethren of the Reformed Dutch Church, in which there are about twenty pupils; and under the direction of our Congregational brethren of New England, there are three such institutions, which are training up from a hundred and eighty to two hundred candidates for the holy ministry: added to these, the German Reformed and German Lutheran Churches, (with the former of whom we have ecclesiastical intercourse,) have each a promising Theological Seminary, the number of pupils in which is every year increasing. We may estimate, then, that in our church, and in the churches with which we have an ecclesiastical correspondence, there are, in general, from four hundred and sixty to four hundred and eighty candidates for the sacred office, constantly in a course of preparation for their work. But rapidly as the number of these candidates is increasing, the demand for more missionaries and pastors is much more rapidly increasing; so that if their number were doubled or tripled at once, they would all be needed, and might be speedily employed. The western and southern portions of our country are settling with a rapidity, and presenting calls for ministerial labour, to an extent greatly beyond our present ability to supply them. That we may be enabled to meet these calls in a more satisfactory manner in time to come, the object of seeking out ardently pious young men, of promising talents, and educating them with a view to the Gospel Ministry, has, within a few years past, engaged much of the attention of many American Christians. An "American Education Society," with many aux-

iliaries, has been formed. If this method of raising up labourers for the gospel vineyard, be cautiously and wisely pursued, we consider it as likely to exert a most happy influence on the character of our future ministry. We cannot too strongly express the conviction, which all our experience has served to impress on our minds, of the infinite importance of *devoted piety* in those who are dedicated to the service of the sanctuary.

Thus, dear brethren, we have attempted to give you a sketch of what the God of all grac has done for us, and of our present prospects. We have, indeed, great reason for mourning over our delinquencies and unprofitableness; but we have also much reason for grateful praise, and joyful hope. Our prayer is, that the same blessings, and still more abundant, may be vouchsafed to you. Grace, mercy, and peace, be multiplied to you from God the Father, and from the Lord Jesus Christ, through the eternal Spirit! May you be enabled, amidst all the delusions of error which abound, and all the corruptions of a "world lying in wickedness," more and more to "contend for the faith once delivered to the saints," and to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord."

It was with deep sympathy that we heard of the loss you recently sustained, in the decease of the Baron de Staël, who has been for a considerable time so eminently useful in promoting the cause of evangelical religion in France. We condole with you, most cordially, in this bereavement, and pray that many like-minded with that illustrious friend of the Redeemer's kingdom, may be raised up, to aid in carrying on his work, and glorifying his name.

Finally, brethren, beloved in the Lord, it will give us great pleasure to hear of your welfare, to receive such information concerning the state of your churches as you may think proper to communicate, and to be assured that you receive our Christian salutations with the same cordiality with which they are tendered. We ask your prayers for us, that we may have grace given us to be faithful; that we may contemplate "the signs of the times," and the rising prospects of Christ's kingdom in the world, with enlightened and growing faith; that we may consider it as our highest happiness and honour to be employed as instruments for promoting the extension of that empire of truth and righteousness which is speedily to fill the whole earth; and that you and we may be so happy as to be more and more united in the faith, obedience, consolations, and extension of the glorious gospel.

Signed by order and in the name of the General Assembly.

EZRA STILES ELY, *Moderator.*
JOHN M'DOWELL, *Permanent Clerk.*
Philadelphia, May 26th, 1828.

The Editors of the "Archives of Christianity in the XIXth Century," to the Members of the General Assembly of the Presbyterian Church in the United States of America, in session at Philadelphia.

Paris, 27th February, 1829.

Highly esteemed and beloved brethren in Jesus Christ,—

In your last General Assembly, you resolved to open a correspondence with the pastors and members of the French Protestant churches. You would undoubtedly have made your overtures, for this end, to our National Synod, if its meetings, interrupted ever since the revocation of the Edict of Nantes, by the evils of the times, had been resumed—now that we enjoy religious liberty, and obtain for our worship the protection which the Constitutional Charter ensures to us. Perhaps the Lord, before he restores these assemblies to us, which were blessed to our fathers, and which are necessary to complete our ecclesiastical organization, is willing to prepare us better for them; so that we may be united in the same faith and the same love, before we be united in those external ties, which have consistency and utility, only so far as our spiritual bonds are intimate and solid. In the present state of our churches, your brotherly letter, transmitted to the Consistory of the reformed Church of Paris, could be communicated to them only through the medium of the press; we hastened, therefore, to give it in our Journal all that publicity which depended upon us; and inserting a translation of it, we joined thereto an appeal to our brethren, to reply individually or collectively to your letter, as they should see fit. We do not doubt that many of them will express to you all the joy which it has imparted to them; and we pray you to regard us as interpreters of the acknowledgments and Christian affection of the rest. In order to render them still better acquainted with the Presbyterian Church of the United States, which extends to them the hand of friendship, we are about to insert in the next number of our Journal, a narrative of the transactions of your last General Assembly.

Permit us, on this occasion, most esteemed and beloved brethren, to unite with you in blessing God, for the abundant mercies which for some years he has shed upon you. Our hearts have been delighted with the intelligence of the revivals

which have occurred in so many of your churches, and with the information that in every place there are souls who have turned to the Lord, and who, feeling their state of corruption and sin, expect salvation only through that glorious Redeemer, who, for their sakes, subjected himself to the death of the cross. May the means which you continue to employ for making known the Saviour of the world, your copious distributions of the sacred Scriptures, your publication of religious tracts, your domestic and foreign missions, your Christian journals, your efforts to promote the general sanctification of the Sabbath, and to extirpate the vice of intemperance, in a word, may all your enterprises be blessed more and more, and, by the grace of God, render your country a land wholly consecrated to JEHOVAH!

Much esteemed and beloved brethren, we were affected with the sorrow which you express in your letter, respecting the death of our friend, the Baron de Staël. This loss is one of the greatest that our church could experience; and in particular, our editorial committee, of which M. de Staël was a member, have most painfully felt it. He loved the Saviour; and, we trust, that having lived for him, he has also fallen asleep in him. This beloved brother has been lamented by all the Christians of France. His name shall dwell in our hearts for our edification.

The pious institutions which exist in the United States, are also organizing gradually, although on a smaller scale, throughout our own country. The oldest is the "Protestant Bible Society of Paris," which is now assisted by more than four hundred and fifty societies, or auxiliary associations. Through its care, the word of God has been introduced into a very great number of families, and, in many of them, this word, which is with good reason called "a two-edged sword," has been an instrument of conversion and salvation. Our "Religious Tract Society" has published, in the space of seven years, fifty different tracts, and several placards; as also, for four years past, a Christian Almanack, under the title of the "Almanack of Good Counsels." Our "Evangelical Missionary Society" has established a seminary in which young men are prepared to carry the gospel to the heathen. Three of them, the first that we shall send to the Gentiles, will take their departure next May for Southern Africa. We have, besides, a "Committee for the formation of Sunday Schools," and "Societies of providence and mutual assistance," among the labourers and mechanics of our communion.

According to the last statistical report, our church contains eighty-five consistories, and eleven oratories; it has the services of three hundred and five pastors, and it possesses four hundred and thirty-eight edifices consecrated to worship. But the number of pastors and temples is far from being sufficient for the wants of the Protestant population of the kingdom. We sigh for the moment when all who belong to our communion shall be enabled to hear the truths of faith announced, and when none, as is the case with many at present, shall be deprived of spiritual nourishment.

Moreover, we know, most esteemed and beloved brethren, that external means, even if they were numerous, have efficacy only so far as the Lord is pleased to give it to them, and that above all things we ought to desire and ask the out-pouring of his Spirit. Already, notwithstanding the lukewarmness of our petitions, he has abundantly refreshed some portions of our church. There are towns and villages in which pastors and flocks have been turned unto God; and a still greater number of others, in which the revival, without being so general, is real, and makes daily progress. The church of Paris, in particular, has for several years been blessed with much spiritual grace. Much esteemed and beloved brethren, pray that our country may still more participate in grace from on high, and that we may see appearing once more in the midst of us, the faith which animated our ancestors. We live in calmer, happier times than they: oh! that the patience and goodness of the Lord may be to us, what his justice and his chastisements were to them—a blessing.

Under cover with this, we address to you a letter, which a committee formed at Morges, in Switzerland, for the purpose of procuring a pastor for the Christians of New Vevay, have given us in charge to forward to you. We hope that you may be able to communicate to the brethren composing this committee, the information which they ask of you.

We very much wish, most esteemed and beloved brethren, to maintain with you the correspondence which you have proposed to open, and praying that the Lord may, in a still greater degree, manifest his glory among you and among us, we entreat you to rely upon our sentiments of respect and Christian affection.

The members of the editorial committee of the Archives du Christianisme, now present in Paris,

JUILLERAT CHASSEUR, *Pastor.*
HENRY LUTTEROTH.
H. GRAND PIERRE, *Minister of the Gospel.*
FREDERIC MONOD, *Pastor.*

N. B. The absent members, are Professor Stapfer and the Rev. Mark Wilks.

P. S. Accompanying this, we send you the last reports published by our different religious societies, the statistical account

of our churches, and the number of our Journal in which your letter is inserted."

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* From these communications, we present in this note, 1st. *Some information respecting the form of government in the French Reformed Church.*

According to the form of discipline adopted by this church, it is strictly Presbyterian. The ecclesiastical orders consist of pastors, elders, and deacons, whose several powers exactly correspond with those exercised under the same official denominations in the Presbyterian church. Their ecclesiastical courts also correspond to ours, their Conferences answering to our Presbyteries, their provincial Synods to our Synods, and their national Synod to our General Assembly. They have also Consistories, which are inferior to the Conferences, and answer to our church sessions, but on a larger scale. By the sixteenth article of the law of the kingdom respecting Protestant worship, the Reformed are allowed to have a Consistorial church for every six thousand souls belonging to their communion or denomination. As the Reformed Protestant population is more or less widely scattered over a department, it becomes a matter of necessity that they should have a plurality of ministers, and of edifices for publick worship.—Thus, for instance, in the department of the Hautes-Alpes, they have one Consistorial church, three pastors, and fifteen edifices for worship; and in the department of Gard, they have seventeen Consistorial churches, sixty-four pastors, and seventy-five edifices for worship. Whatever may be the number of pastors and edifices for worship in a Consistorial church, the Consistory, consisting of the pastors and elders, (the latter of which are limited by law, so as not to fall short of six in number, and not to exceed twelve,) form but one ecclesiastical court, similar to the session of a collegiate church among us. The senior pastor is the stated Moderator of the Consistory.

At present, they have no national Synod; and it appears that the actual organization of their church is so modified by the pressure of the times, and the hand of civil government, as to be defective in some of its leading features. Besides the want of a common centre of union and co-operation in the absence of the national Synod, the law makes no provision for Conferences or Presbyteries. It provides only for pastors, local Consistories, and Synods. It determines that five Consistorial churches shall form a Synod; that it shall consist of a pastor and elder from each Consistory; that it shall assemble only after having received permission from government; that it shall give previous notice to the minister of state charged with all the affairs relating to worship, of the business which will come before it; that it shall be held in the presence of the sub-prefect, or, in his absence, of the mayor; that a copy of the minutes shall be sent by the prefect to the minister of state for religious affairs; and that the session of the Synod shall not continue longer than six days.

2d. *Some Statistical Notices.*

According to the statistical account furnished last year by the Rev. A. Soulier, the Reformed Church of France has eighty-five Consistorial churches, which, at the rate assigned by law, of 6,000 souls for each church, gives us an aggregate of 510,000. It has, besides, eleven oratories, which appear to be appropriated to smaller communities than those which would warrant the formation of a Consistorial church. Of these oratories, four have one pastor each; the rest, which are of recent formation, have none. Belonging to each oratory, there is a single house for worship, with the exception of that in the department of Somme, which has two. By the law of 1st November, 1805, the authorized Protestant oratories are annexed to the Consistorial church nearest to each of them, and the pastors of these oratories are attached to the Consistorial church to which the oratory is annexed. Hence, they may be considered in the light of dependencies upon the nearest Consistorial churches. It appears also, that these oratories, when their local relations and numbers warrant it, may be formed into a Consistorial church, by the proper authority. Thus, by an ordinance of the king, 24th April, 1822, six oratories, in three adjoining departments, were formed into the Consistorial church of Orleans; five oratories, in two departments, were formed into the Consistorial church of Lille; four others, in two departments, into the church of Metz; and the single oratory of Besançon, was formed into a Consistorial church. These oratories, thus united into one church, form so many *sections* of that church. Sections are fractional parts of a Consistorial church, each having its own pastor, or pastors, and its own local organization. The pastor, or pastors, elders, and deacons of a section, form a session, or local Consistory, which has the authority to watch over the religious interests of the faithful in that locality, such as the reception and distribution of alms, and whatever regards order in the celebration of worship. But the higher acts of discipline can only be disposed of in the general Consistory, which is, in fact, the session of all the single sections, or congregations, of which the Consistorial church is composed.

The Reformed Church has three hundred and five pastors, four hundred and thirty-eight edifices for publick worship, four hundred and fifty-one Bible societies

and associations, one hundred and twenty-four missionary societies, and fifty-nine tract societies and depositories. In their Theological Seminary at Montauban, in the year 1826–7, there were seventy-three pupils. The faculty of this Seminary consist of a dean and five professors. Instruction is given in philosophy, high Latinity, Greek literature, Hebrew, sacred criticism, ecclesiastical history, dogmatical theology, pulpit oratory, and evangelical morality. The term of study is fixed by law at three years. After November last, no one was to be admitted who had not obtained the degree of Bachelor of Arts; and after November next, none will be admitted to the course of Theology, properly so called, who is not a proficient in Hebrew.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Samuel Bayard, Esq the annual collection in Princeton, N. J. for the Contingent Fund,	$ 24 77
Of Rev. Dr. John M'Dowell, collected by Rev. William Blauvelt in Lamington, N. J. for the New York and New Jersey Professorship,	20 00
Of Rev. John B. Davies, per Rev. Dr. Ashbel Green, for the Southern Professorship,	4 50
Of Roswell L. Colt, Esq. per Rev. William Nevins, one year's interest of his scholarship,	125 00
Of Thomas H. Mills, Esq. for the Woodhull Scholarship,	75 00
Of Rev. Edward N. Kirk, a member of the First Class of 1825, stated to be the balance of his subscription and a year's interest, given for the instruction of some indigent student, who shall consider it as a loan to be repaid when Providence makes it practicable	53 00
Amount received for the Seminary,	$302 27
Received also for the Board of Missions, viz.	
Of Rev. Dr. E. S. Ely, his collections	$255 36
Of Alexander Henry, Esq. monthly concert collections in Second Presbyterian Church,	37 22
Of Mr. Thomas Hutchison, Great Valley,	14 68
Of Hugh Auchincloss, Esq. from Rev. Dr. Philips, First Presbyterian Church, New York,	164 63
Of Rev. Joshua T. Russell, collection in the First Presbyterian Church, Philadelphia, at the prayer meeting of the Board of Missions,	60 06
and his collections	165 00
Of Rev. R. B. Belville, Neshaminey,	3 78
Of Rev. Joshua T. Russell, per Solomon Allen, Esq.	162 73
Of Captain James Moore, from Richard Wynkoop, Esq., First Presbyterian Church, Yorktown, West Chester county, N. Y. monthly concert collections	15 00
Of Rev. Sylvester Scovel, the balance of his collections on his agency,	46 00
Amount received for the Board of Missions,	$924 46

View of Publick Affairs.

EUROPE.

European advices to the 23d of May inclusive are, at the time we write, the most recent that have reached this country.

BRITAIN.—Our readers are already apprized that the Roman Catholick Relief Bill, which was stated in our number for May to have passed the House of Commons, and to have been sent to the House of Lords, was carried in the latter House by a large and unexpected majority, and has by the royal signature, become a law. Subsequently to these events the far famed Irish barrister, Daniel O'Connell, Esq. came forward and

claimed a seat in parliament, to which he had been elected before the passage of the Relief law. He was required by the Speaker of the Commons to take the oath prescribed to be taken by every member on being admitted to his seat, agreeably to the form contained in the law, as it stood before the Relief Bill was passed, and at the time of his, Mr. O'Connell's election. This he refused. Debate and delay ensued; but finally a large majority of the house adopted the Speaker's opinion, and on Mr. O'C.'s continuing his refusal, a motion made by the Solicitor General, was carried, "that the Speaker do issue his warrant to the clerk of the Crown in Ireland, to issue a new writ, subject to the provisions of the recent statute for the Relief of the Roman Catholicks, for the election of a member to serve in the present parliament, for the county of Clare." This resolution, however, appears to have been adopted entirely with a view to preserve consistency, without any hostility to Mr. O'Connell, and we presume there is no doubt that he will be re-elected, and be freely admitted to his seat under the new act, which prescribes an oath to which he has no objection. The agitation produced through the kingdom, by the proceedings in parliament on the Catholick question, appears to have subsided more speedily and generally than was expected. Indeed the opposers of the Catholick claims, with the exception of a few sturdy Church and State zealots, seem to have nearly lost their fears of the evils they predicted. We were glad to see an article taken from a London paper, stating that the Earl of Winchelsea, who fought the duel with the Duke of Wellington, felt so much compunction for that act as to refuse to continue a director of a religious institution, assigning for reason, that such an office did not become a man who had openly violated the law both of God and his country. We benevolently wish that the Duke also may be favoured with a large share of the same feeling, and that it may speedily find a place in the bosom of every duellist in the world.

The low wages of some mechanicks, of weavers especially, has recently become the subject of serious complaint. It is stated that at Spitalfield no less than 5000 weavers had struck for wages, and that no compromise had taken place between them and their employers at the last accounts. At Manchester formidable riots had occurred, but had happily been quieted. At Rochdale the rioters could not be subdued till the military interposed, and after bearing much insult, fired on the mob, killed five individuals, and wounded 25 others. It appears that trade is in a very depressed state both in Britain and France.

France.—The late minister of foreign affairs in France, was compelled to resign his office, in consequence of his unpopularity—he was unable to carry his measures in the legislative chambers. The monarch, and the remaining members of the administration have, it appears, been much embarrassed in the choice of a successor. Much influence was used to secure the services of the Duke of Laval Montmorency, on account of his popularity, and the numerous friends he had in the chambers; but he has absolutely refused to take office with the present administration, and the under secretary in the department of justice, M. Bordeau, is for the present made keeper of the seals. The Court, it seems, is at issue with both parties in the legislative body, and it is conjectured that the dissolution of the chambers will be the consequence. An expedition, both by sea and land, against Algiers is talked of, but there is as yet no evidence that it is seriously contemplated. Alarming riots, occasioned by the want of provisions and employment, have occurred in several parts of France, as well as of England. On the whole, there appears to be much agitation in this kingdom at present, and yet we perceive nothing that threatens a disastrous change.

Spain.—The king of Spain is either infatuated enough to resolve on endeavouring to regain a part of his former possessions in Southern America, or else he pretends to have adopted such a resolution, with a view to engage the refugees from Mexico, to pour the treasures they have carried with them into his empty coffers. An expedition, consisting of twenty thousand men, is said to be on foot against Mexico, and formidable demonstrations are made from the Havana, avowedly for the purpose of securing this object. Time will show the result. It is greatly to be regretted, that the civil dissentions in the South American republicks encourage their enemies, and enfeeble and distress themselves. Perhaps the pressure of foreign war is again necessary to unite them among themselves. The queen of Spain died on the 7th of May.

Portugal.—The latest accounts from Portugal represent the affairs of that kingdom as being in no better situation. Twenty-three Constitutionalists were condemned in April, as having been concerned in the insurrection at Oporto last year, twelve of whom were executed, and eleven banished. The expedition to Terceira,* sailed on

* One of the Azores islands which has not submitted to Don Miguel. It is 54 miles in circumference, healthy and fertile. It is now the favourite resort of the Portuguese refugees.

the 6th April. In a debate in the French Chamber on the 16th, M. de Pompiere, remarking on expenditures, said that the conveyance of an African lion to Paris, cost 7000 francs; but that in 1826 it cost the French double that sum to accelerate the arrival in Portugal of a tiger, or biped monster, much more dangerous. There was an order in the Lisbon Gazette of May 1st, from Don Miguel, to dismiss eight Portuguese Consuls, viz. at Philadelphia, New York, Elsineur, Stettin, Paris, Marseilles, Havre-de-Grace, and Barcelona. Accounts from Terceira, say that the garrison of that island is composed of 3,500 men, and that perfect tranquillity prevails there. No fears are entertained of an attack by Don Miguel, and that fortifications are in the best state of defence. A merchant ship had arrived from Portugal, with several Portuguese emigrants, among whom were some naval officers.

ROME.—The present Pope was, we believe, the Cardinal Castiglione, an Italian, but elected, it is said, by French influence. He has taken the name of Pius VIII. He is represented as having already rendered himself popular, by manifesting a disposition to exercise his power on liberal principles. It is said that he has annulled the privations and prohibitions of his predecessor, and restored the Jews, and Christians of every denomination, to the enjoyment of all their former privileges. It has even been reported that he is in favour of abolishing the celibacy of the clergy; but this we do not believe, and as to the rest, although entirely willing to give him credit for all that he does well, yet we cannot help recollecting that a little good stands for much, when it is done by a Pope. Nor can we help thinking, that when the publick acts and orders of one Pope on the subject of religion are condemned and set aside by his immediate successor, it looks as if one or the other was not *infallible*.

PRUSSIA.—A most desolating flood, from the overflowing of the Vistula, has occurred in Prussia. The property destroyed and the distress occasioned has been immense—The loss of human life however has not been great, although many cattle have perished. Nor have the ravages of this flood been confined to Prussia, but have been more or less experienced through the whole of the countries visited by the extensive river whose stream has broken from its usual bounds.

TURKEY AND RUSSIA.—These are the two great powers to which the awakened attention of the whole civilized world is now directed; because in the issue of the existing fearful conflict between them, the interests of the civilized world may, to a great extent, be involved. Yet since the close of the last campaign, nothing of great interest has taken place, except the vigorous and formidable preparations for combat which have been made by both, and about equally by both. Since the present campaign has opened, the accounts from the theatre of war relate no event of any such importance as can have much influence on the result of the contest—The armies, enormous in numbers and complete in equipment, are slowly and warily approaching each other, and there have been some affairs of posts and detached parties, in which the Russians generally, but not always, appear to have had the advantage; but nothing decisive, or that can afford ground for a rational prognostick of what is likely to ensue, has occurred. The main Russian army was, at the date of the last accounts, still on the north of the Danube, but actively engaged in making preparations to cross it, and to subdue all the Turkish fortresses that were last year left in the rear of their advancing hosts, and from which much annoyance was experienced. As we have heretofore stated, Field Marshal Witgenstein had resigned the chief command of the army, and General Count Diebitsch been appointed his successor; but it is now affirmed that this last appointment is so unsatisfactory to the Russian officers that the Count is obliged to feign sickness, and that although he secretly directs the military movements he cannot do it ostensibly—If this be so, it is certainly a bad omen. The Turks on their part have reinforced Shumla, and in all their encounters with their adversaries have fought with bravery and skill The Sultan has assumed a plain military dress, and has required his officers to do the same. Great exertions have been made to provision Constantinople so as to prevent the effects of scarcity, which the interception of supplies by the Russian fleet was intended to produce, and every arrangement has been made to dispute at every step the advance of the hostile armies. We must wait for the issue, which is known only to Him who will order it by his sovereign will, and who often disappoints, especially in military concerns, the calculations and confident expectations of short sighted mortals.

GREECE.—As the Turkish Sultan has refused either to declare the independence of Greece, or to withdraw his troops from the country, (the Arabs of Egypt were sent away by a treaty with the Pacha) war is continued. The massacre of Greeks in the island of Candia has been terrible, and not less terrible is the vengeance they take on their enemies, whenever an opportunity favours. In the Morea, the Turkish force is too small to do more than to occupy a number of fortresses, and these, one after ano-

ther, are falling before the Greek arms, which have been resumed and animated wonderfully, since the departure of the Arabs. Missolonghi, at the last accounts, was invested, and its reduction speedily expected: after that, it was said, nothing would remain in the power of the Turks but the Acropolis of Athens; and that, it was supposed, could not long be sustained against the force which was gathering round it. Britain and France have been endeavouring for a year past, and are still endeavouring, to persuade the Sultan to terminate by treaty his quarrel with the Greeks; but all in vain as yet. In the mean time, Greece is gradually recovering from the sweeping desolation it has experienced. Schools are established and encouraged, and civil institutions, of various kinds, are making some progress—slow indeed, but yet real—toward maturity. Only a small corps of French troops remains in the Morea.

ASIA.

The Russian ambassador and his suite, it appears, were massacred at Teheran while employed in carrying into effect some articles of the late treaty between Russia and Persia, respecting the Armenian and Georgian subjects of Russia, whom he claimed to return to their country. Among these were two Armenian women, who had belonged to a Khan, and who did not wish to leave him. They were detained for some time by the ambassador, contrary to their inclination, and treated with abuse. They escaped at length, and ran through the streets of the city, proclaiming their wrongs, and calling for vengeance. The populace were enraged, and attacked the ambassador's Cossack guards, who fired on the mob and killed six individuals. This greatly incensed the rest; who were speedily joined by others, to the amount at length, it is said, of 30,000. The ambassador's residence was surrounded, and although the king sent his guards to assist the Russians in their defence, they were not able to prevent the massacre of the ambassador and his whole train, thirty in number, except one of the secretaries, and two Cossacks, who were all that escaped with their lives. It is made a question whether this occurrence will not renew the war between Russia and Persia. It seems plain that it ought not, and as Russia must at present wish for peace with Persia, it is probable that it will not.

AFRICA.

Attempts are making by the Russians to detach the Pasha of Egypt from his ally the Grand Senior of the Turks. Alexandria has been blockaded by the Russian fleet, and two Egyptian vessels have been taken, which the Russian Admiral has offered to restore, on condition that the Pasha will engage not farther to assist the Turks, either with provisions or troops. The offer has not yet been accepted, but some expectations are entertained that it will result in a treaty of peace between the Pasha and the Russian Emperor.

The American colony at Liberia has again sustained a severe loss, in the death of Dr. Randal, the successor of the lamented Ashmun. Those who are disposed to see in these afflictive visitations of a righteous Providence a reason either for regretting that this colony was founded, or that it ought now to be abandoned, should, we think, look back to the original settlement of our own country, by our European ancestors. They experienced losses and hardships, with which all that has yet been experienced, in attempting a settlement on the African coast, are but trifles in the comparison. Yet under the eventual smiles of a benignant Providence, we have become the envy of the world; and for ourselves, our hope and expectation is, and has long been, that the colony we are planting on the western shore of Africa is destined to spread over that vast continent the blessings of civil liberty, the arts of civilized life, and the inestimable privileges and hopes of the gospel of Christ—The freeing of our own country from the calamity and curse of slavery, although an object of great value in itself, we have long regarded as only an incidental benefit, attending a great and glorious design of Providence for meliorating the condition of the inhabitants of one quarter of our globe. We earnestly hope that the celebration of the epoch of our national independence, now near at hand, will, by the liberal contributions of the Christians and patriots of the United States, replenish munificently the treasury of the Colonization Society, that the thousands of liberated Africans who are now waiting and wishing to leave our shores for the land of their forefathers, may be speedily gratified.

AMERICA.

Buenos Ayres.—The last accounts from this republick, represent it as in a state of civil war of the most disastrous character. The contest, as we have heretofore mentioned, is between those who wish for a federal government resembling our own, and which has hitherto existed, and those who desire to change this form, and bring the whole of the United Provinces under a single legislature and one executive head. The

leader of the latter party is general Lavalle, who most inhumanly ordered Dorrego, the constitutional chief of Buenos Ayres, whom he had captured, to be shot, with only an hour's warning. Lavalle probably wished and expected to make himself the Dictator of the United Provinces. Flushed with some temporary success, he carried the war toward Santa Fe; but he and his troops, it seems, have been driven back into the very city and environs of Buenos Ayres. The Indians have joined with his opposers, and by the last accounts it appears that the inhabitants of the city were under the most fearful apprehensions, not without cause, that they would be subjected to all the evils of a place taken by assault, by an incensed soldiery, many of them barbarians, without civilization, and without mercy. It is impossible to foresee the sequel of these sanguinary broils.

BRAZIL.—The English have made a demand on the emperor of Brazil, for indemnity to a large amount, for British vessels captured and confiscated by his order, in the Buenos Ayrean war. The emperor, we suppose, has not at present the ability, and certainly not the inclination, to comply with this demand. But Britain will enforce it, and as he cannot resist, and moreover wants British aid against his brother Don Miguel, he will doubtless make the best compromise he can.

Mexico, Colombia, Peru, Chili, and Central America, are all in a very perturbed and unsettled state—some in a greater and some in a less degree. In this the enemies of republican governments rejoice, and over it their friends lament. But it ought to be recollected that the existing evils are all fairly attributable to a previous state of tyranny and oppression, and the habits which such a state must ever produce. Republicans, we have frequently remarked, cannot be formed but by education; and we have long feared, and often hinted our fears, that the generation that had grown up under Spanish despotism could not enjoy the blessings of free government. We did however, at one period, hope that sanguinary conflicts were at an end. We are not, however, greatly disappointed that this hope has not been realized. There are real, and the most serious difficulties, in the way of establishing free and orderly governments among our southern neighbours. To remove them without convulsions and bloodshed, more virtue, more enlightened views, and more patient endurance of temporary hardships, are necessary, than are to be found among the ignorant, depraved, and superstitious mass, which composes the population of these recent Spanish colonies. They have some enlightened men, but even these seem, in general, to lack patriotism and moral principle, to a lamentable degree, and they are at best but a small minority. It must probably be in the school of much affliction that our neighbours must learn wisdom; but we doubt not that eventually the southern part of our country, as well as the northern, will exhibit such a spectacle of social happiness as can never exist under the sway of those rulers of the old world who now rejoice in the calamities that afflict the republicks of the south.

UNITED STATES.—Within the past month we have seen with painful feelings the communication of our President to the Cherokee Indians. We certainly regard them as the original proprietors of the soil on which they live, and indeed of a great deal more than they at present occupy; and we do not believe that we, or any other nation on earth, have a *moral* right to dispossess them, without their consent. We may talk as we please about the rights of individual States to their whole territory, and of the pledges of the general government to ensure that territory to the separate States; but the rights of the Indians are antecedent and paramount to all these; and although we may have the power to take away these rights, to do so, is nevertheless, in the eye of Him "whose is the earth and the fulness thereof," an act of no ordinary degree of moral turpitude. Beside, we greatly mistake if the lands on which the Cherokees now reside have not been as fully and solemnly guaranteed to them by treaty, as the region is to which they are now required to remove. When our population shall advance to that region, there is great reason to fear that the poor Indians will be treated exactly in the same manner as they now are. God is just, he is the avenger of the oppressed, and we have cause to fear for our country—"Shall not the Judge of all the earth do right."

☞ We acknowledge our indebtedness to several correspondents, whose communications shall appear as speedily as possible. We invite attention to the advertisements on our cover.